

GOPATHA BRĀHMAṆA

ENGLISH TRANSLATION

**WITH
NOTES & INTRODUCTION**

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ABBREVIATIONS

ĀĀ	= Aitareya Āraṇyaka.
AB	= Aitareya Brāhmaṇa.
abl.	= ablative.
<u>ABORI</u>	= <u>Annals of the Bhandarkar Oriental Research Institute, Poona.</u>
acc.	= accusative.
A-IOC	= All-India Oriental Conference.
<u>Altind.Gr.</u>	= <u>Altindische Grammatik</u> von WACKERNAGEL-DIEBRUNNER.
Āp ŚS	= Āpastamba Śrauta Sūtra.
Ār B	= Ārṣeya Brāhmaṇa.
Āś ŚS	= Āśvalāyana Śrauta Sūtra.
Ath Paris.	= Atharvavedīya Parisiṣṭa.
AV	= Atharvaveda Saṁhitā.
AV and GB	= The Atharva-Veda and the Gopatha-Brāhmaṇa by M. BLOOMFIELD (Grundriss Series).
AVP	= Atharvaveda in the Paippalāda school.
AVŚ	= Atharvaveda in the Śaunaka school.
Baudh ŚS	= Baudhāyana Śrauta Sūtra.
<u>BDCRI</u>	= <u>Bulletin of the Deccan College Research Institute.</u>
Bh ŚS	= Bhāradvāja Śrauta Sūtra.
BORI	= Bhandarkar Oriental Research Institute, Poona.
Bṛh Ār Up	= Bṛhad Āraṇyaka Upaniṣad.
Bṛh D	= Bṛhad Devatā.
Bṛ Up	= Bṛhadāraṇyaka Upaniṣad.
CASS	= Centre of Advanced Study in Sanskrit, University of Poona, Poona.
cf.	= confer or compare.
Ch.	= Chapter.

Ch Up	= Chāndogya Upaniṣad.
Comm.	= Commentary.
Comms	= Commentaries.
dat.	= dative.
Drāh ŚS	= Drāhyā ^{ya} śrauta Sūtra.
du.	= dual.
Ed.	= Edited by.
edn (s)	= edition (s).
Ex	= Exercise.
fem.	= feminine.
G	= GAASTRA, Dieuke.
Gaut DS	= Gautama Dharma Sūtra.
GB	= Gopatha Brāhmaṇa.
gen.	= genitive.
G's edn	= GAASTRA's edition of the Gopatha Brāhmaṇa.
<u>HDS</u>	= <u>History of Dharmasāstra</u> by P.V.KANE.
HOS	= Harvard Oriental Series.
<u>IA</u>	= <u>Indian Antiquary</u> .
<u>ibid.</u>	= <u>ibidem</u> , in the same work.
<u>IC</u>	= <u>Indian Culture</u> .
<u>IHQ</u>	= <u>Indian Historical Quarterly</u> .
<u>I-IJ</u>	= <u>Indo-Iranian Journal</u> .
Imper.	= Imperative.
Impf.	= Imperfect.
<u>Ind. St.</u>	= <u>Indische Studien</u> .
Inj.	= Injunctive.
inst.	= instrumental.
Introdn.	= Introduction.
<u>JAOS</u>	= <u>Journal of the American Oriental Society</u> .

J Ār B	= Jaininīya Ārṣeya Brāhmaṇa.
JB	= Jaininīya Brāhmaṇa.
<u>J Bom U</u>	= <u>Journal of Bombay University.</u>
<u>JIH</u>	= <u>Journal of Indian History</u> , Travancore University.
<u>JRAS</u>	= <u>Journal of the Royal Asiatic Society</u> of Great Britain and Ireland.
JUB	= Jaininīya Upaniṣad Brāhmaṇa.
<u>JUP (Hum.Sect.)</u>	= <u>Journal of the University of Poona, Humanities Section.</u>
K	= Kṣemakaraṇadāsa TRIVEDĪ.
Kāṭh S	= Kāṭhaka Saṁhitā.
Kāt ŚS	= Kātyāyana Śrauta Sūtra.
Kauś.	= Kauśika Sūtra.
Kauṣ Up	= Kauṣītaki Upaniṣad.
KB	= Kauṣītaki Brāhmaṇa.
KK S	= Kapiṣṭhala Kāṭha Saṁhitā.
K's edn	= Gopatha Brāhmaṇa by Kṣemakaraṇadāsa TRIVEDĪ (Text with Hindi Tr.).
l.	= line.
Lāt ŚS	= Lāṭyāyana Śrauta Sūtra.
lit.	= literal (ly).
ll.	= lines.
loc.	= locative.
<u>loc. cit.</u>	= <u>loco citato</u> , the passage cited.
M	= MITRA, Rājendralāla and VIDYĀBHÜṢAṆA, Haracandra.
Ma1 S	= Maitrāyaṇī Saṁhitā.
Mān ŚS	= Manava Śrauta Sūtra.

masc.	= masculine.
M Bh	= Mahābhārata.
Ms	= Manuscript.
M's edn	= <u>Biblioteca Indica</u> edition of the Gopatha Brāhmaṇa by Rājendralāla MITRA and Haracandra VIDYĀBHŪṢAṆA
Mss	= Manuscripts.
<u>MW</u>	= <u>A Sanskrit-English Dictionary</u> by MONIER-WILLIAMS.
neut.	= neutral.
Nigh.	= Nighaṇṭu.
Nir.	= Nirukta.
No	= Number
nom.	= nominative.
Nos	= Numbers.
<u>OH</u>	= <u>Our Heritage</u> (Journal of the Sanskrit College, Calcutta).
<u>op. cit.</u>	= <u>opere citato</u> , in work cited.
Opt.	= Optative.
p.	= page.
P	= Pratīka.
Pad.Pur.	= Padma Purāṇa.
<u>PA-IOC</u>	= <u>Proceedings and Transactions of the All-India Oriental Conference.</u>
<u>PACS</u>	= <u>Proceedings of the American Oriental Society.</u>
pass.	= passive.
PB	= Pañcaviṃśa Brāhmaṇa.
per.	= person.
Perf.	= Perfect.

pl.	= plural.
pp.	= pages.
Pres.	= Present
Pt.	= Part.
Pts	= Parts.
Pub.	= Published by.
<u>PI</u>	= <u>St. Petersburg Wörterbuch</u> von BÜHLINGE und ROTH.
<u>QJ ME</u>	= <u>Quarterly Journal of the Mythic Society</u> , Bangalore.
Rām.	= Rāmāyana.
RV	= Rgveda Saṁhitā.
RV Kh	= Rgveda Khilasūktas.
S	= Saṁhitā (s).
Śāh A	= Śāṅkhāyana Āraṇyaka.
Śāh Ś	= Śāṅkhāyana Śrauta Sūtra.
ŚB	= Śatapatha Brāhmaṇa in the Mādhyandina school.
ŚP	= Śaḍvimsa Brāhmaṇa.
SBK	= Sacred Books of the East Series.
ŚBK	= Śatapatha Brāhmaṇa in the Kāṇva school.
sg.	= singular.
SV	= Sāmaveda or Sāṁaveda in the Kauthuma school.
s.v.	= <u>sub verbo</u> , under the same word.
SVJ	= Sāmaveda in the Jaiminiya school.
TĀ	= Taittiriya Āraṇyaka.
TB	= Taittiriya Brāhmaṇa.
Tr.	= Translation or Translated by.
TS	= Taittiriya Saṁhitā.

<u>UCH</u>	= <u>University of Ceylon Review.</u>
<u>Y</u>	= <u>Yārttika.</u>
Vait.	= Vaitāna Śrauta Sūtra.
Ved	= Vedāṅgas.
<u>Ved. Conc.</u>	= <u>A Vedic Concordance</u> by M. BLOOFIELD.
<u>Ved. St.</u>	= <u>Vedische Studien.</u>
voc.	= vocative.
Vol.	= Volume.
Vols	= Volumes.
VPK	= Vaidika Padānukrama Koṣa by VISHVA BANDINI.
VPK, B and Ār	= _____, Brāhmaṇas and Āraṇyakas.
VPK, S	= _____, Saṁhitās.
VPK, Up	= _____, Upaniṣads.
VPK, Ved	= _____, Vedāṅgas.
Vś	= Vājasaneyi Saṁhitā in the Vāhyān ^a dian school.
VBK	= _____ in the Kāṇva school.
<u>WZKM</u>	= <u>Wiener Zeitschrift für die Kunde des Morgenlandes.</u>
<u>WZMO</u>	= <u>Wiener Zeitschrift für die Kunde Süd-und Ostasiens und Archiv für Indische Philosophie.</u>
YV	= Yajurveda.
<u>ZDMG</u>	= <u>Zeitschrift der Deutschen Morgenländ- ischen Gesellschaft.</u>

I N T R O D U C T I O N

§ 1. THE SCHOOLS OF THE ATHARVA-VIDA :

THE GOPATHA BRĀHMAṆA

The Gopatha Brāhmaṇa is the only available Brāhmaṇa text, representing all the recensions of AV. The position of G in the schools of AV, will be shown in this section.

Patañjali enumerates 1131 Vedic schools in the Mahābhāṣya (Ed. by KILBURN, Vol. I, p.9, ll. 21-2, see under V 5 to Pāṇini 1.1.1), which were in vogue in India during the second century B.C. According to Patañjali the AV had nine schools :

... navatā ātharvāṇo veda

According to "Burgamohan BHATTACHARYA"¹, Kāśarāyaṇa had taken the Taippalāda Atharvaveda as one of the source books of the Brahmavidyā expounded in the Brahmasūtra!

Among the later texts the Carapavāṇa (= CV) The Parisīṣṭas of the Atharvaveda, Ed. BOLLING and NEILLIN, Vol. I (Pt.II), p.337² refers to the nine Ātharvaṇic schools which are as follows :

Taippalāda, Tauda², Śaunaka, Jūjala, Jalada,

1. Taippalāda Saṁhitā of the Atharvaveda (Ed.), Calcutta, 1964, Introdn., p. xxxiii.

2. However, the Ath Paris. eds of BOLLING and NEILLIN, p.337 and B.A. BHATTACHARYA, A Study of the Ancillary Literature of the Atharvaveda with special reference to the Parisīṣṭas, Vol.II (Pt.II text), Unpublished Ph.D. thesis, University of Poona, 1969, p.236, read: taudā-. BHATTACHARYA, op. cit., p.ix and BOLLING, Introdn. to Sans., JAB XIV (1939), p.xxxii, read taudā-.

Brahmavada, Devadarsa, Mauda³ and Cārapavāidyā⁴

In the other editions of the Caranavyūha we find varying lists of these schools when compared with the list furnished by BOLLING and NEHLEIN. This may be tabulated as follows :

AV Parisīṣṭa :	CV 6 :	CV 7
BOLLING and NEHLEIN :	Kāt.Parisīṣṭa :	Chowkhamba : Vācaspatyam
Paippalāda :	Paippalāda :	Paippalā : Paippalāda
Śaunaka :	Śaunaka :	Śaunakā : Śaunakā
Cārapavāidyā :	Cārapavidyā :	Cārapavidyā : Cārapavidyā
Brahmavada :	Brahmabalā :	Brahmapalāśa : Brahmādā
Mauda (Tauda) :	Mumudādin :	Pānta : Pāmōdā
Devadarsa :	Śaukkāyana :	Kunakhīveda- : Devadarsī
		darśī :
Mauda :	Moda :	Pradānta : Auprā
Jājala :	Jājala :	Jābālā : Paśaśaunakī
Vedasparśa :	Jalada :	Autā : - - -

3. Patañjali refers to the Maudaka recension together with the Paippalāda in his commentary on VP to Paṇini 4.3.101 (MILLER edn, Vol. II, p.316, l.15). See THE VEDAS, Paṇini and the Veda, pp.66-7, f.n. The Mūlaka (to Paṇini 1.3.49) refers to the Maudas as imitating the recitation of the Paippalādins. See BOLLING and NEHLEIN, op. cit., p.xvi.
4. See BOLLING and NEHLEIN, op. cit., p.ix; BOLLING, op. cit., p.xxxii; AV and G, pp. 10-12, pp.11-13.
5. Kātyāyanīya-Parisīṣṭadaśakam, Ed. Śrīdhara Appāsāstri VARE, Poona, 1957, p.72.
6. The Caranavyūhasūtram, (Haridas Sanskrit Granthamala 132), Chowkhamba Sanskrit Series Office, Benares, 1934, p.47.
7. The Vācaspatyam, Ed. Tārānātha BHATTACHARYA, Reprint edn, Calcutta, 1964, Vol. I, p.112. However, the number of schools cited by the Vācaspatyam comes only upto eight.

It is clear from this table that Paippalāda, Śaunaka and Cāraṇavalāya are the three schools common to all these editions, while the other schools are differently designated by these editions.

In the Upaniṣadic and Purāṇic texts⁸, we come across diverse accounts of the Ātharvanic schools. The Ātharvanic Guhyaśālyupaniṣad (1-6) enumerates six schools as follows:

Vāratantavī, Śaunājāyanī, Tārpabaindavī, Śaunakī, Paippalādikā and Saumantavī.

According to the Ātītīkōpaniṣad (1.13), there were fifty Ātharvan schools, but the Ātītōpaniṣad (1.6) and the Abhirūdrakavya śāhitā (12.20) fix the number of AV schools to five only. The Ānupurāṇa (271.3) refers to the name of Śaunājāyani as the propagator of one of the Ātharvan schools. The Skanda-purāṇa (Māgara khanda, Cf. 174) goes upto the extent of stating that there were originally one hundred schools of AV.

The Mahābhārata (Vol. 16, III. 1, 1.11, Poona edn, 12.130.22-3), which refers to the Vedic schools of the earlier three śāhitās, passes over in silence the AV. This gives us the impression that the Mahābhārata has not given the Vedic status to the AV.

That the original AV was studied in nine schools, is clear from Patañjali's authentic evidence which is also supported by āraṇavāha and others.⁹ Of these, the

8. For these references, see BHATTACHARYA, op. cit. p. ix.

9. Ibid.

Paippalāda and Śaunaka recensions alone have come down to us. The latter is preserved both in the written and the oral traditions. Even the Paippalāda MS collected by BHATTACHARYA do not contain accent marks. However, he (*op. cit.*, p. xxxii) thinks that these two schools are representative versions of the AV. Needless to say, both these schools have been extremely popular in India.

The accessory literature belonging to the AV comprises, as stated by Ath Paris. (the Caranavyūha 49), of the following works :-

I. BHĀṢANA :

Copatha.

II. UPANISADS :

Ṣaṇḍakā,¹⁰ Prāśnakā, Brāhmadevyā, Āgrikā, Cūlikā, Atharvaśiraḥ, Atharvaśikhā, Garbhopeniṣad, Mahopeniṣad, Brahmapaniṣad, Brāhmaguḥhotra, Māṇḍūkya, Nāḍabindu, Brahma-bindu, Aṣṭabindu, Dhyānabindu, Tejobindu, Yogaśikhā, Yogatattva, Nīlarudra, Pañcatāpinī, Ekadaṇḍī, Saṁnyāsavishī, Īraṇī, Mīsa, Paramahansa, Nārāyaṇopeniṣad and Vaitathya.

10. Ath Paris. 49.4.4 enumerates 21 Ātharvanic Upaniṣads, as listed above, whereas, *op. cit.*, 49.4.1), enumerates 16 Ātharvanic Upaniṣads. In this latter enumeration, 13 Upaniṣads bear the common names as found in Ath Paris. 49.4.4, except the two names which are: Advaita and Alataśanti. In the enumeration of the Ātharvanic Upaniṣads, see J. V. FARQUHAR, An outline of the Religious Literature of India, Oxford, 1920, p. 364; also see E. J. SHARPE, The Religion and Philosophy of the Ātharvaveda, Poona, 1962, pp. 226-8.

III. Śāṅkhya :

They are seventy - two in number.

IV. KALPAS :

Makṣatrakalpa, Āntīkalpa, Āṅgīrasakalpa, Vaitānakalpa and Saṁhitākalpa.

V. SŪTRAS :

Kausika (also called Saṁhitākalpa) and the Vaitāna including the Atharva Prāyaścitta.

VI. LAKṢAṆAGRANTHAS :

Caturācchyāyikā, Prātisākhya, Pantiyoṣṭhavidhi, Pañcapetalikā and Aṣṭasārvānukramanikā.

While several Brāhmaṇa (abbreviated to Br) texts have grown round some other Saṁhitā (for e.g. the AV has eleven Br texts), the only Brāhmaṇa which is representative of the AV is the Gā. Surprisingly enough, the AV has no Āraṇyaka text attached to it.¹¹ Correspondingly the Vait. and Kaus. alone represent the AV. We do not know for certain whether the AV had more than one Br/ Ārauta/ Gṛhya sūtra text. The accessory literature belonging to the AV does not furnish us with any information in this connection, and the tradition is also completely silent about it.

11. However, the Ath Paris. (the Caranavyūha 49.4.3) mentions that there are six thousand āramāṇyakas (etad āramāṇyanī saṭ sahasraṇī bhavanti).

§ 2.

THE TRIM GOPATHA

The compound gopatha- is made by means of the taddhita suffix -a- in accord with Pāṇini's rule: ṛṇpur-ab- dhūh- pathām a anakṣa (5.4.74). According to this rule, the taddhita suffix -a- is added to the words ṛṇ, pur, an, dhūh and pathin when these appear as second members of a compound (excluding the compounds of the Bahuvrīhi type), but not when dhūh is in conjunction with akṣa-.

The semantic explanation of the word gopatha- offers a pretty puzzle to Vedists, since no text prior or posterior to GP gives us any significant clue to arrive at its sense. Consequently, we are tempted to offer tentative explanations of the word gopatha-.

The general meanings denoted by the word go- are: cow, sun, moon, earth, heaven (sg.); rays, stars, hosts of heaven (pl.); cow's mil^k, ox-hide, thong. Sometimes the word is also used to denote 'speech or sense-organ'. It is doubtful whether these meanings associated with go- fit in the compound gopathar, when it refers to the text of GP.

The Jaiminīyanvāyazālā¹ with the commentary Vistara reads as follows:

yadā sāvabhāumo rājā viśvalidānu sarvasyaḥ dadāti,
tadā gopatha- rājārga- jalāśarādy anyitā mahābhūmāḥ tann
davā

Here the compound gopatha- is used to mean 'the

1. Ed. Śivadatta Śarmā D.D. Ī., Ānandāśrama Sanskrit Series 24, Poona, 1916, p. 353, commentary on 6.7.3.

path for cows². According to this explanation, one may regard the Gopatha Brāhmaṇa as the text which explains 'the path for the cows'. Such an explanation is implausible. Hence we have to seek other probable explanations of the term gopatha with reference to GB.

In the case of śā, the term śatapatha- stands for 'the path of the hundred', i.e., a text consisting of hundred chapters (paths). Correspondingly it is not possible to give a numerical significance for the term go- occurring in GB.

The most probable explanation of the term seems to be that Gopatha may refer to the name of a seer who is either the author or the redactor of the GB.

The Ātharvavedīya-Īṣat-Ārvānukramanikā³ ascribes the authorship of the hymns 19.26 and 19.47-50 of AV to the seer Gopatha. But none of these hymns occur in the text of GB which has come down to us. Hence the text of GB does not warrant any evidence as to whether the author of GB was Gopatha, one of the Ātharvanic seers or somebody else.

There are some references to the seer Gopatha in Ath Paris. The ^{Ath}Paris. (20.6.1 and 31.10.5) mentions that Gopatha taught the practice of performing the śkandārāga and śotihoma. Furthermore in the same text at 27.2.5 and 28.1.2, it is said that he taught the method of using spoon (śruva-)

2. See W., p.368, col.2; and A Comparative Dictionary of Indo-Aryan Languages, Fasc. III, p.23, Ed. H.L. Shastri, London, 1963.

3. Ed. V. H. BANERJEE, Poshierpur, 1966, pp.121 and 124.

and the hand while making an offering into the fire⁴. However, in the present corpus of the text, we do not find any reference to the skandaśāga and Kotihoma.

In all probability, all these references to these rites were found at one time in Gb text which, according to Ath Paris. (49.4.5)⁵, originally consisted of a hundred chapters out of which only eleven Prapāṭhakas collected under two Brāhmaṇas, ^{the} pūrva and uttara have survived. Moreover, Śāyana certainly knew a text which possessed more material than that of the present text, since in the introduction to his commentary on AVŚ (VEDĀVA BANNERJĒ edn., p.23), he quotes the following verse:

tathā ca gopatha-brāhmaṇam/
āyabhāṣāntaṁ prāk tantram ūrdhvaṁ syiṣṭakṛtā saha/ bavīṣa
yajña īvāpo yathā tantrasya tantayap //

This verse is not found in Gb. It emerges from this that GB text was originally more extensive in its form and some of the rites mentioned in Ath Paris. really formed part of this text.

Now, it will not be wrong to conjecture that Gopatha, the Seer, was either an author or a redactor of the text. From the scanty textual evidence and the incomplete version of G text -- as it has come down to us -- it is difficult to arrive at any definite conclusion regarding the authorship of GB.

4. See B&S, op. cit., Vol. I (Pt. I), pp. 42-3.

5. tatra gopathaḥ śatapramāṇakaḥ brāhmaṇam āsit/ tasvāvasiṣṭe
dve brāhmaṇe pūrvam uttaram cati /

§ 3. THE RELATION OF THE GB TEXT TO THE PAIPALĀDA AND ŚAUNAKA RECENSIONS

We now proceed to discuss briefly the relation of the GB to the Paipalāda and Śaunaka recensions of the AV āhitā. In this connection a reference may be made to the opinions advanced by BLOOMFIELD and JAIN. The former thinks that GB belongs to the Śaunaka recension, while the latter holds that it belongs to the Paipalāda recension.

BLOOMFIELD emphatically declares that "that the vulgate, together with Kaus., Vait. and GB belongs to the school of Śaunaka, may be regarded as certain".¹ The GB 1.1.29 cites: śaṁ no devīr ..., as the initial verse of the AV which, according to Purgasohan BHATTACHARYA, is undoubtedly the first verse of AVP.² In order to justify his hypothesis, BLOOMFIELD argues that the tradition regards śaṁ no devīr abhiṣṭave, and not the verse: ye trisantāḥ (AV 1.1.1), as the initial verse.³ Moreover, in the Brahmayajña the Atharvan is represented by the verse: śaṁ no devīr abhiṣṭave. Furthermore, according to WILC⁴ and R.C. BHATTACHARYA,⁵ a devotee of the AV must recite in the morning, when rinsing his mouth, both the verses: śaṁ no devīr and ye trisantāḥ.

BLOOMFIELD seems to have taken a bold step when he says that "That the late Caranavyūha-passage, 1.1.29, presents

1. AV and GB, § 13, p.13.

2. Op. cit., Introdn., p.xx.

3. JAG. XIV, Introdn. to Kaus. p. xxxvii.

4. Brahman and die Brahmanen, München, 1871, p.45 (cited by BLOOMFIELD, ibid.)

(f.n. 5 on next page)

śaś no devīh (AVŚ 1.1.6) as the initial stanza of the AV, does not militate against the view that the GB belongs to the school of Śaunaka, rather than to the Paippalāda.⁶

SAUNAKA, on the contrary, argues that GB belongs to the Paippalāda recension and not to the Śaunaka.⁷ His considerations are mainly based upon the citations of those verses which occur only in AVI and are absent in AVŚ. The GB 1.1.29 cites: śaś no devīr abhiṣṭaya, as the initial verse and not the verse: ye trisapatāh, of the Śaunaka which is found at the beginning of the Paippalāda recension. In GB text there are some verses which are not found in the Śaunaka recension but, on the other hand, they are found in the Paippalāda recension. These verses are : vātu ā vātu bhṛṣalam (1.3.13); gharṣaṁ tanāni (2.2.6). There are some verses of AVŚ which are found in a variant form in GB, viz. āpo garbhaṁ janavantīh (1.1.39) which is a version of āpo yatsaṁ janavantīh (AVŚ 4.2.3)⁸ and na tvaṁ na nabhasas patih (2.4.9) for tvaṁ no nabhasas pata (AVŚ 6.79.2).⁹ The mantra yāt kusīdam (2.4.3) is a pratīka of TS 3.3.3.6.

(f.n.5-contd.)

5. The Veda in India, LA III, Bombay, May 1974, p.132 (cited by BLOCH IND, ibid.)
6. Op. cit., § 66, p.107, n.7.
7. "Our Atharvavedalitteratur" Ind XVIII (1904), pp.193-5.
8. BLOCH IND, op. cit., § 70, p.110, thinks that it refers to an independent (Paippalāda?) version of AVŚ 4.2.3. SAUNAKA, op. cit., p.124, f.n., rightly points out that this reading is AVP : āpo garbham This verse is obviously a pratīka of AVP 4.1.3.
9. GB follows TS with a slight change, e.g., GB reads nabhasas patih for nabhasas pata of TS 3.3.8.5.

The mantras devo viśāṇa (1.1.15) and mantrā ca sām (1.1.22), according to CALAND, may perhaps belong to the vulgata.¹⁰ The verses devānāṃ śtat parīṣṭān (1.2.7) and carvāri ārhvā are found in AVP and not in AV'. Moreover, the verses: agnir vaiśam (1.1.12); vas te drapṣa śandati (2.2.12) quoted by pratīka are found in the Paippalāda and not in the Śaunaka.

On the basis of the verses quoted above, CALAND comes to the conclusion that G is related to the Paippalāda recension, yet it shows familiarity also with the Śaunaka recension. CALAND¹¹ accepts CALAND's view.

Now a word must be said about the citations of the mantras and verses as well as also of the other Samhitās particularly of AV Samhitā, which are attested in G. The citations of the mantras and verses borrowed from AVP and AV' by G may be tabulated as under :

TABLE I

: AV' (Exclusively)			: AVP (Exclusively)		
: F : P : Total			: F : P : Total		
: (= Full) : (= Pratīka) : (= Pratīka)			: : : (= Pratīka)		
: 7	: 27	: 34	: 4	: 3	: 7
: AV' (Common to both)			: AVP (Common to both)		
: Nil	: 9	: 9	: Nil	: 9	: 9
: Grand Total:---			: Grand Total:---		
: 43			: 16		

This table (I) shows that the G borrows 43 verses from the AV' either in full or in part as against 16 verses from AVP, which are found exclusively in either of these texts or are common to both.

10. These mantras do not occur elsewhere, see CALAND, op. cit., p.194, f.n.3.

11. Op. cit., Introdn., p.16.

TABLE II

:AVI (Verses occurring : :in both and also : :found in other : :Sāhitas)			:AVP (Verses occurring : :in both and also found : :in other Sāhitas)		
: F :	: P :	: Total :	: F :	: P :	: Total :
: 6 :	: 33 :	: 39 :	: 2 :	: 22 :	: 24 :

This table (II) shows that GB has borrowed 39 verses from AVI either in full or in part as against 24 verses from AVP either in full or in part.

From both these tables it emerges that GB has borrowed a large number of verses from the Śaunaka recension, whereas comparatively a small number is borrowed from AVP. It is quite interesting to point out that the verse: apendia prāca (AVI 20.126.1=AVP 19.16.3=GB 2.6.4) quoted in full in GB follows the Śaunaka text; on the other hand, the Paippalāda recension reads parāca for prāca of the Śaunaka. This may perhaps lead one to think that GB closely follows the Śaunaka text. Though GB considers the verse: śaṅ na devīr ..., as the initial verse of AV, yet, on the basis of the citations of the verse, it would hardly be plausible to consider it as a serious fact to show the relation of GB to the Paippalāda recension.

Now let us take into account the citations of the mantras and verses of the other Sāhitas particularly of RV Sāhita, borrowed by GB. According to my count, GB has borrowed 33 verses from RV (which are not repeated in AVI and AVP), of which 41 verses have been borrowed directly from RV, whereas 42 verses are reproduced in GB probably through AB.

In addition to RV Sāhita, GB borrows fairly a large number of verses from other Sāhitas, especially from Black

IV texts. In fact, the number of mantras and verses borrowed by GB from the non-Ātharvāṇic Sāṃhitā texts is more than that of the Ātharvāṇic Sāṃhitā texts. Thus, solely on the basis of the citation of the mantras and verses, it would not be possible to arrive at any definite conclusion with regard to the relation of GB to AVŚ and AVP.

Let us now think of approaching the problem from the point of view of the subject matter of the GB, which is either borrowed from or based upon the Paippalāda and Śaunaka recensions. The subject matter of GB shows its 'composite character', since it purloins its material very frequently from all sources, and does not follow its "own" Sāṃhitā like other Brāhmaṇa texts viz. ŚB and others, either in regard to the ritual description or from the point of view of the borrowings of the mantras and verses. There is practically very little material in GB, which proves its Ātharvāṇic nature. There are many places where we find verbatim borrowings by GB from the other texts, e.g. TS 2.5.6.1 ff.=GB 2.1.11; Mai 3 1.4.6=GB 2.1.6; Āth 3 34.17 = 4 2.2.10 etc. In GB 2.6 which deals with the śastrag, we find almost complete borrowings from AB e.g. GB 2.6.1-5 is very similar to AB 6.13-23. We also find that sometimes GB borrows its hymns from AVP, whereas the ritual description is borrowed from some other source; e.g. GB 2.2.6 quotes the gharma-sūkta of AVP, whereas in its ritual description it follows AB 1.13.

All these facts lead us to present a genuine doubt whether we are justified in assuming that GB is the exclusive Brāhmaṇa text of the Paippalādins. Nor can we consider GB as being the exclusive property of the Śaunaka school. From the

materials shown above it can be stated that GB assumes a "composite character" and thus, seems to depart from the other Brāhmaṇa texts such as BB (which is an exclusive property of the Śāṅkhayana) or AB (the exclusive text of the Atharvashina-Vājasaneyina). Nevertheless, the author of GB must have been a follower of the AV Śākhā. Hence it is claimed as the Brāhmaṇa text of the Atharvavedins.

§ 4. CHRONOLOGICAL POSITION OF THE GOPATHA BRĀHMAṆA AND VAITĀNASŪTRA

The problem of the comparative chronology of the two texts is much discussed by scholars. ¹ Some hold that GB is posterior to Vait. In the contrary, ² others, ³ and others maintain that GB is prior to Vait.

⁴ has attempted to maintain that "the usual chronological relations in the redaction of Brāhmaṇa, Śrautasūtra and Gṛhyasūtra are turned about in the Atharvan: the Śrautasūtra (Gṛhyasūtra) was composed before the Vaitāna (Śrautasūtra), the Vaitāna before the Gopatha Brāhmaṇa.

In order to establish his hypothesis he cites some parallels from both these texts, and makes an attempt to

1. "The Position of the Gopatha Brāhmaṇa in the Vedic Literature?" *J. Ind. Stud.* 11 (1893), p.3; also *cf.* AV and GB, § 64, p.102.

show the dependence of GB upon Vait. According to him² there are some passages in GB, e.g.: 2.1.16; 2.9 and 12 which are nothing but the Brāhmanized forms of Vait. 11.1; 15.3 and 16.15-17. Further, he³ cites a few cases where he finds absolute identity between GB and Vait. Instances are as follows:

Vait. 1.15: GB 1.5.1; Vait. 3.10: GB 2.12; Vait. 3.12: GB 2.1.3; Vait. 3.20: GB 1.1.7; Vait. 5.10: GB 1.2.13; Vait. 6.13: GB 1.2.13; Vait. 11.1: GB 2.1.16; Vait. 12.1: GB 1.3.22; Vait. 16.15: GB 2.2.12 etc.

Despite all these similarities he thinks that there are no means of deciding whether GB is anterior or posterior to Vait. However, his⁴ most conspicuous argument to support his hypothesis is the mention of two classes of plants by the terms ātharvanībhīś cānīrasībhīś ca in GB 1.2.13, which gives him sufficient ground for assuming that GB has borrowed from Vait. 5.10, since the Brāhmanas frequently refer to materials explained in the Sūtras. The former class of plants is defined in Anus. 3.16 and the latter in Vait. 5.10. However, he⁵ goes upto the extent of saying that "we may say, in accordance with the paradoxical inter-relation of these secondary Atharvan texts, that to some extent the Vait. figures, as it were, as the *śāhītā* of the GB". Furthermore, he⁶ points^{out}

2. *Ibid.*, p.6; § 65, p.103.

3. "Position of the Vaitāna in the literature of Atharvaveda", *JAB* XI (1935), p.355.

4. See AV and GB, p.126; *JAB* XIX.11, p.10; cf. *JAB* XII, pp.xviii-xix; *JAB* XI, p.357 f.

5. *JAB* XIX.11, p.6; AV and GB, § 65, p.103.

6. *Ibid.*

some cases where GB is inconsistent in the treatment of its subject matter e.g: the long raius, Vait. 3.22, is repeated in full in GB 2.1.7, whereas the formulas, Vait. 3.14; 4.16 are cited by pratīka, GB 2.13 and 4. Similarly, the gharṇa-sūktā from AVP is given in full in Vait. 14.1, whereas in GB 2.1.6 only its pratīka appears. The GB 2.2.12 and 13 are noteworthy instances where the mantras of Vait. 16.17 and 13.11 are cited fragmentarily. He⁷ further thinks that as in the case of the uttara, the pūrva Grāhyaṇa at times treats Vait. as its Samhitā, as far as the mantras are concerned. Thus GB 1.1.12 quotes the pāda: agnir yajñam triyrtam saptatantum, AVP 5.25.1c, whereas Vait. 10.17 quotes in full; and GB 1.213 (end) quotes by pratīka the five stanzas, Vait. 6.1. Besides the general correspondence of subject-matter and terminology e.g., GB 1.3.11; 12 shares with Vait. important words unknown elsewhere. Cf. also GB 1.3.19 with Vait. 11.17 ff.; GB 1.3.21 with Vait. 11.20-26; GB 1.3.22 with Vait. 12.1; GB 1.3.23 with Vait. 17.14; GB 1.5.3 with Vait. 34.21. The GB 1.3.17 describes the Ekagu Agniṣṭoma, which seems to be an afterthought to Vait. 14.22, or GB 1.2.13 (second half) is clearly built upon Vait. 6.10, and, more remotely, upon Kaus. 3 and 9.

Incidentally, it may be pointed out that with regard to the chronological relation between the Grhyasūtra and the Śrautasūtra, BLOPPEN's findings get most conspicuous support from the testimony of the Indian tradition as well as from other Western scholars. But his argument regarding the chronological position of GB and Vait. is not accepted by

7. JAL AD.11, p.10; AV and GB, §66, pp.105-6.

other scholars who maintain the opposite view, that is to say, G₁ is prior to Vait. CALAND³ was the first to oppose EDMFIELD's hypothesis. According to him⁹ there are certain passages in Vait. such as 7.26; 11.70b; 31.4, which can be understood only with the help of G₁. Moreover, there are some passages in Vait. e.g., 7.2.3; 4, which show imperfect construction of sentences and bear signs of the wrong interpretation of the Vedic mantras. Hence he thinks that such faulty expositions and grammatical inaccuracies are not the properties of Vait. itself, but on the other hand, are inheritances from G₁. There are again passages in Vait. e.g., 3.7; 13.16; 13.1; 20.21 b, which being word for word quotations from G₁, are obscure in Vait. He¹⁰ traces out certain passages in Vait. which are very identical with those of G₁, e.g.: 2.15; 6.3; 6.1; 6; 3; 11.1; 5a; 5b; 21-26; 12.3; 4; 13.10; 26; 17.7; 20.21 b; 24.20; 34.21; 35.1; 2. In these sūtras the optative verbal forms are used, which is against the sūtra-tradition; on the contrary, the indicative is common to this tradition. Such optative forms, CALAND thinks, bear the testimony that these passages are borrowed from G₁. He suggests that Vait. 13.1 reads: ānūdhra āgnīdhīrēd anārah aye sayane viharati śalābhis rtiṭivasavanam, the part omitting the first two words occurs in G₁ 2.2.16, though it originally formed a part of T. 6.3.1.1. CALAND opines that it is folly to argue with EDMFIELD that G₁ borrowed this passage from Vait. and not from its original source T₅.

3. Introdn. to his Tr. of the Vait., pp. iv-v.

9. Ibid., p. iv.

10. Ibid., p. v.

KEITH¹¹ while supporting most of the views of G. A. B., refutes most of the arguments of WILSON. According to the latter G. 1.2.13 is based on Vait. 5.10, but the former takes the opposite view, since the Brāhmaṇas frequently refer to materials explained only in the Sūtras. So the argument to which WILSON attaches much importance does not carry much weight. In the two passages of Vait. 17.11; 31.1, there are references to the Brāhmaṇa, which KEITH accepts as evidences in support of the priority of G. to Vait. In Vait. 16.5, the expression murā pracaritoḥ is found which is also found in G. 7.2.10 [the Māṣikā on Pāṇini 3.4.16 cites this example]; KEITH¹² asserts, it is impossible not to recognise in this "a borrowing" from a Brāhmaṇa; the Sūtras do not independently exhibit in Sūtra passages such a construction. To this it may be added that this expression itself is originally borrowed from Āth. 34.17, therefore, it is to show mere ignorance of the fact to argue about the borrowing of this expression by one text from the other. KEITH again thinks that in Vait. 16.17, it is useless "conjecture": vas te dravṣaḥ patito'sti for dravṣaḥ patito'ty asi¹³ (GARNER's edn of Vait.).

In most of the cases WILSON candidly remarks that the passage has been borrowed from Vait. by G., but in fact, that is not the proper assumption of AVP in pratīka, whereas Vait. 14.1 in full, goes rather against his —————→

11. Review on 'Das Vaitānasūtra des Atharvaveda', Tr. by G. A. B., JAS (1910), pp.934-39.

12. Ibid.

13. WILSON's edition, however, reads: patito'ty asi.

any way. It can be stated that Vait. text explains the material of GB. Therefore, more often than not it quotes verses in full, especially from the śaṅkhita texts other than AV. Other examples of this type can be seen in GB 1.1.12 which quotes the pāṭa of AV 5.33.1, whereas Vait. 10.17 quotes in full. Moreover, GB 1.2.13 (end) quotes by grāhikā, whereas Vait. 6.1 quotes all these five stanzas. In all these stanzas, in all probability, one may find rather the dependence of Vait. on GB.

Burgatohan BHATTACHARYA¹⁴ in his thought-provoking paper based on the evidence of Samāditya, the Commentator on the Vait., has come to the conclusion that GB is certainly prior to Vait. The Vait. 7. 5 refers to the ceremony of agnyaupavītan- as stated in the Brāhmaṇa (brāhmaṇakām). Samāditya cites in this connection all the six śāstras, but does not specifically state which particular Brāhmaṇa he has meant to have referred here. The Vait. 11.4 makes mention of the sacrificial ground:

devavāṇanam ity uktam /

The description of the sacrificial ground occurs in GB 1.2.11; 14 as well as in Manu. (6.16-13)¹⁵ which in every way agrees with the former. Samāditya has stated that Vait. here refers to the description of GB (see his commentary on Vait. 11.11). The Vait. 1.14 according to Samāditya, corresponds with GB 1.3.23 which he has taken to be the original Vedic

14. "Materials for Further Study of the Vaitānasūtra", J. I. (1957), pp.13-17. Recently this text with the commentary Samāditya by Samāditya, has been edited by J. I. (1967) / Uchiarpur, 1967/.

15. See J. G. B., The Devavāṇanam, pp.120-21.

precept. The Vait. 16.15-16 is a reproduction from Gṛ 2.2.12. The commentator finds the correspondence in words between the two texts and remarks: iti brāhmaṇasūtrāt (Vait.16.15-16) which is borrowed from Gṛ 2.2.12. In the expression brāhmaṇoktān Vait. 17.11, he detects a reference to Gṛ 1.6.12. It is interesting to note that Śaṅkṛitya explains anubrahmaṇins¹⁶ as Kalpaśāstra: 'authors of works on Vedic rituals.' In explanation to Vait. 31.1, Śaṅkṛitya quotes the relevant passage from Gṛ 1.4.1. He cites Gṛ 1.6.7 bearing upon the course of sacrifice referred to in Vait. 43.45. The subject of virīṣṭasādhāna (remedies for lapses) as mentioned in Vait. is found in Gṛ 1.1.13 f.

It is thus obvious that according to Śaṅkṛitya the Gṛ is the source book of Vait. Śaṅkṛitya's commentary, as excerpted by H. W. L. on Lauś. 1.2 explains the sūtra: sa munar āmnīśvratvayaḥ as sa vidhiḥ vedapratvayaḥ goṇthalbrāhmaṇa-pramāṇataḥ [that Vidhi, i.e. śāhitaṭvichī is based on the Veda, deriving its authority from Gṛ 7]. The vaiṣṇavāścitta also appears to have looked upon Gṛ as the guiding brāhmaṇa.

It emerges from the foregoing discussion that Gṛ may be regarded as an anterior text to Vait. and to Lauś. as well.

16. Śaṅkṛitya, Jñā (1910), p.234, is not certain about the meaning of this word. Gṛ 32 leaves the word untranslated, and Śaṅkṛitya renders it as those who recognise the "secondary Brāhmaṇa" as an authority (Pāṇini 6.2.4.), without explaining what the secondary Brāhmaṇa is. Śaṅkṛitya, op.cit., p.15, f.n.29, thinks that "It would seem reasonable to render Anubrahmaṇin as those who follow the Brāhmaṇa?"

§ 5. THE RELATION OF THE GĀTHA MĀNDALA
TO OTHER TEXTS

(a) The Rg-Veda

It is generally believed that, G., being an Ātharvanic text, has adopted fairly a good number of verses directly from the śaṁhitā and brāhmaṇa portions of RV. G. 2.3.6 while explaining the blessing on drinking soma, reproduces AB 7.33.2 ff. with verbal changes. Herein the verse: śam no bhava hr̥ta ā pita indo (RV 3.41.4) is directly adopted from RV. The sections G. 2.3.13-15 account for the śastras (following the Ājya and Praūga) of the three assistants, Maitrāvaruṇa, brāhmaṇācchamsin,¹ and Acchāvāka of the Hotr.² These sections seem to be original with G.³ The following verses seem to have been borrowed directly from the RV : G. 2.3.13: RV 7.66.19a; 2.3.13: RV 1.137.2; 2.3.13: RV 7.63.6; 2.3.14: RV 10.112.1a; 2.3.15: RV 3.12.1a; 2.3.15: RV 1.21.1a. BLOOMFIELD⁴ rightly remarks that the G. 2.4.15-17, stating the antras for the uktha, stotriva, anurūpa, etc. of the Hotrakas, are based on the RV sources. The following verses are borrowed directly from the RV: G. 2.4.15: RV 1.41.1a; 2.4.15: RV 6.16.19a; 2.4.15: RV 7.34.1a; 2.4.15: 7.32.1a; 2.4.15: RV 6.16.6a; 2.4.17: RV 6.69.3a; 2.4.17: RV 3.13.4a; 2.4.17: RV 3.13.4a;

1. See Monn, Ind. St. I, p.356; BLOOMFIELD, AV and G., § 79, p.121, f.n.6. The strict Ātharvanic division of the seventeen priests does not assign the brāhmaṇācchamsin to the Hotrakas of the Hotr, but makes him an assistant of the Brahman: See G. 1.4.6; Vait. 11.3.

2. Cf. these sections with Vait. 10.14 and 21.1.

3. See BLOOMFIELD, AV and G., § 79.

4. Ibid.

2.4.17: RV 2.13.1a; 2.4.17: RV 7.109.1a and 2.4.17: RV 6.69.1a. Thus G¹ has incorporated several passages from the RV texts.

(b) The Taittirīya - Saṃhitā

The G¹ in its borrowings has not spared¹ the T². G¹ 2.1.11, dealing with the rule that only one of the two full or new-moon days should be chosen for the new and full-moon sacrifices, is copied verbatim from T² 2.5.5. G¹ 2.1.4, dealing with the prāṣṭita-face, corresponds with T² 2.6.9; G¹ 2.2.2-4, dealing with the Tānūnaptra, is borrowed from T² 6.2.2; the Itanabnaga 2.2.13 is again borrowed from T² 3.6. .1.² The verse, āśārair dve savane viharati śalākābhis
trīṇa- savanam G¹ 2.2.16 (=Vait. 13.1 with the addition of āśārā³ at the beginning), according to G¹, is originally borrowed from T² 6.3.1.1. The account of the burning of the Vedī in G¹ 2.4.3 is based in all probability on T² 3.3.3.2, while the next section (2.4.9) on the

1. See BLOMFELD, op.cit., p.110 ff.

2. G¹ reads anvitar asi; BLOMFELD, Ved. C. no., p.630, suggests that this reading is a blunder for anvitar asi. G¹'S edn of the Vait. follows G¹, whereas VILHA 188-189's edn reads anvitar asi. Aryendra op.cit., pp.22-3, suggests that the word can be derived from Van 'breathe, live' with the feminine primary suffix -ti-; cf. Atthad. Gr. II.2, § 486 b. However, the formula anvitar asi seems to be preferable.

3. Introdn. to the Vait. (Tr.), p.v, opines that it is folly to argue with BLOMFELD (AV and G¹, § 73, p.123) that G¹ has borrowed the passage from the Vait. and not from its original source T².

Mkāṣṭakā is a continuation of the brāhmaṇa portions found in TS 3.3.3.4-6. The Gā is certainly the latest⁴ among the brāhmaṇas, its dependence on the TS is very less than its dependence on AB, KB and ŚB.

(c) The Maitrāyaṇī- Saṁhitā

Besides TS, Gā has borrowed its materials from other Saṁhitās of the Black Yajus-school, viz. the Maitrāyaṇī and Aṭṭhaka. GB 2.1.6, dealing with the anyāhārya cooked rice, is borrowed almost literally from Mai S 1.4.6. The three sections GB 2.1.13-15, dealing with the Kānyeṣṭis (offerings for the fulfilment of special wishes), are, indeed, almost literally derived from Mai S 2.1.10 (cf. TS 2.2.2.1; KB 4.3). "The GB 2.1.13 undertakes a salto mortale into the agnicaryana- ceremony, describing the use of the apratiratha- hyan (AVŚ 19.13) at that ceremony."¹ The Brāhmaṇa is almost identical with Mai S 3.3.7 (cf. Vait.29.16; cf. also ŚB 9.2.3.1-5). The irregularity is more marked, since the next sections deal with the Cāturmāsya which in Vait.3 follow immediately after the Ārayaṇa. Sections 3.3.17-19² deal with the daśapā³, the order in which it should be given to the priests, and the materials which it should consist of (cf. Vait.21.24-22.2): these appear almost to be copied from Mai S 4.3.3. Thus Gā has derived its material from Mai S too.

4. See BLOOMFIELD, JAS XIX.11, p.1ff.; SMITH, AA, pp.25,26,173.

1. BLOOMFIELD, op.cit., § 77, p.113.

2. See BLOOMFIELD, ibid., pp.103, 113 and 114; JAS XIX.11, p.5.

3. For the concept of daśapā see BLOOMFIELD, "Reflections on the significance of the Daśapā", I-II (1969), pp.241-63. III.4/

(d) The Kāthaka-Saṁhitā

The G text has exploited its material from the Kāth S also. GS 2.2.12 giving the legendary explanation of the thirty-three 'forms of sacrifice' (vaiñātanyas) is borrowed¹ verbatim from Kāth S 34.17. GS 2.2.13 dealing with the 'tomabhāga-mantras' is borrowed² almost verbatim from Kāth S 37.17. The substance of GS 2.2.15, illustrating the value of the 'tomabhāgas' in overcoming the simultaneous sacrifice of a rival, is similar to Kāth S 34.13 to some extent, though its treatment is independent (cf. Vait.17.7). Thus the G shows its acquaintance with the Kāth S too.

(e) The Aitareya-Brāhmaṇa

The GS text has exploited its material¹ from the AB to the greatest extent. In most of the cases the G is nothing but mere reproduction of the text of AB. The uttara-brāhmaṇa has borrowed most of its material from AB, whereas the mūhya has exploited² comparatively very little from this text.

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1. It is, however, surprising that BLOCHER, *op.cit.*, § 73, p.119, thinks that the source of the legendary explanation is unknown. The śaṅkha on Pāṇini 3.4.16 cites the expression pūṣa prācarito from GS.
 2. BLOCHER, *ibid.* erroneously thinks that this passage is substantially the same as T 3.5.1.1, except that GS omits, tasme vaśisto brahmā kṛvān, which is, of course, contrary to the doctrine of the Kūhārvācic tradition.
 1. For borrowings: see BLOCHER, *op.cit.*, pp.101-106 and p.110 ff.; ŚATB 12.11, pp.1-11.

The GB 1.3.2, illustrating the pre-eminence of the Ātharvāṇic Brahman-priest, is nothing but a redaction of AB 6.32.3 ff., the only difference being that GB ascribes the brahmatva- to the Atharvan, whereas AB owes it to the travī vidvā. The sacrifice, without the Atharvan as the Brahman-priest, is incomplete, and it perishes. GB 1.3.3 deals with the expiatory rules when priests break their silence at certain sacrifices. This is again an Ātharvāṇic counting over of AB 5.32.5-33.4, with the difference that GB places om before and janat² after the expiatory formulas: bhūh, bhuvah and syah. The next section (GB 1.3.4) is modelled after AB 5.34.1 ff. It mentions the services of the priests for which the presents (dakṣiṇās) are given. The Brahman-priest receives special dakṣiṇā because of his holding an important position. GB 1.3.13 gives an account of the distribution of the parts of the savanīya- animal at the Agnistoma³ (cf. Vait.22.21), which is evidently derived from the closely similar account given in AB 7.1.1 [= Āś ŚS 12.9.7].

As has already been pointed out above, the uttara-brāhmaṇa has exploited its material mainly from AB. Now we

2. Obviously om represents the Atharvans, janat the Āgīrasas; see GB 1.1.20; 2.2.4; also see AB 1.1.20, "The meaning of the compound atharvāgīrasaḥ, the ancient name of the fourth Veda; JAS XIV (1926), pp.150-52.

3. See WILKES, Das Altindische Thieropfer, pp.126-30 (cited by ITS, AS IV, p.219, f.n.1); for minor differences with regard to the distribution of the animal, see my notes on Tr.; for general synopsis of the Animal Sacrifice see Brautakosa, Vol.I, Pt.2, pp.770-73.

shall point out the cases of such borrowings.

The former part of G 2.1.10 dealing with the mystic description of the pūrvā and uttarā paurṇaṣī and anuvāsyā is borrowed from AB 7.11.⁴-3. GB 2.2.6 deals with the pravarṇya-rite, beginning with the usual myth that the pravarṇya⁵ is the 'head of the sacrifice'. This section is copied almost verbatim from AB 1.13; 1.22 (latter part; also cf. AB 1.4.9). GB quotes the gharṇa-hymn (AVP 5.16) in pratiṇa, while Vait. 14.1 quotes in full. The performance of the mantras is in the main in accord with Vait.13.26 ff. Sections 2.2.20-22 describe the oblations offered by the Hotṛ with the prasthita-cups at the three pressings. These sections are borrowed from AB 6.10; 6.11.6 ff.; and 6.12.6ff. (see Āś 8.6.14; 13.11; Śāṇ 7.17.3; it is merely alluded to te in KB 29.2). The sections 2.3.1-6, dealing with the vasatkāra and anuvāsatkāra, present with slight modifications AB 3.5-3.3. The word vasat which is pronounced in a higher tone,⁶ is said to be a vaira and by pronouncing it one may kill

4. It is useless to argue with BLOCHFIELD, op. cit., § 77, p.113, that GB has borrowed it from Kaus. 1.29; 30, on the contrary, it would be appropriate to say that both these texts have borrowed it from AB 7.11.2-3; cf. Vait. 4.3.5.

5. For the pravarṇya-rite see HAYG, AB (Tr.), p.41 ff., f.n. 1; Śāṇ 1.17, op. cit., p.127, 134 ff; LAMMEN, The Pravarṇya, Pona, 1967; for the ritual description see Āś 4.6 and 7; Śāṇ 5.9 and 10; Baudh. 5.9.1-16; Śāṇ 4; Āp 15; cf. this section with KB 3.3.

6. See Pāṇini 1.7.35: noṣaṣṭa tarmā vā vasatkārah, i.e. the Vasat is pronounced in a higher tone or it is pronounced in the same tone as that of the Yajya verse.

his rival. The *Vaṣaṭ* call pleases a divinity which is being eulogised. G 2.3.4 reads: vasvai devatāyai havir āhītaḥ
srāt tām manasā dhṛīyān vaṣaṭ karvāt. This passage is derived
 from AB 3.1.1 with slight modifications⁷. The latter half of
 G 2.3.6 (cf. Vait. 19.13; 19) explains the blessing of drink-
 ing soma, reproducing with verbal changes AB 7.33.5 ff. The
 next two sections 7 and 8 deal with the *ṛtagrahas* (see Vait.
 22.2). Offerings are made to the seasons, and the remnant on
 which the *Vaṣaṭ* call is made, is partaken of. Section 7 is
 very similar to AB 2.29⁸ (cf. 13.9); and section 8 partly
 corresponds to AB 6.14.5 (cf. also 13.9). G 2.3.10
 deals with the *ākāṣa* and *pratigrāha* formulas (cf. Vait. 20.15ff.).
 This section is copied almost verbatim from AB 3.12 (cf. 13
 14.3), excepting that the formula in this text and Vait. are
 quoted in the spellings which differ from that of all other
 texts⁹. G 2.3.12 deals with the morning-pressing of the
ākāṣa. The beginning of this section resembles AB 3.14. It
 gives a legend of Prajāpati who drove away Death while per-
 forming an Agniṣṭoma-sacrifice step by step from one of the

7. AB 3.1.1 reads: ... dhṛīyān vaṣaṭ karvāt; and the Nir. 3.32
 reads the same as the AB with ... manasā dhṛīyān ...; see
 P.D. Gonda, "Brahmana-quotations in Nirukta", *Commemorative
 Essays Presented to Sir A.C. Banerjee*, Poona, 1917, p. 43;
 also, *ibid.*, Intro., pp. 25-6, f.n. 4, who on the basis of
 this quotation thinks that G text is prior to the Nir.

8. See AB 4.3.1; AS 5.3; *Śān* 7.3; CALAND and WILLY,
L' Agniṣṭoma, pp. 274-29 (cited by EITR, III KIV, p. 156,
 f.n. 1); cf. Tr 6.5.3.2.

9. See ELLERMAN I, *op. cit.*, p. 110 ff. for difference of
 spellings; also see my notes on Tr.

śāstras and stotras of the Agniṣṭoma to the other. The sections 2.0-21 deal with the midday-pressing of the Māha. These sections are very similar to AP 3.23 and present the legend of the union of Ā (the Ā) with Āma (the Āman)¹⁰. Āma refused to Ā to unite (with her) and procreate; consequently, thinking that Āma was great, the Ā divided herself into two parts and then into three. The legend further states that the three Ās combined themselves to produce one Āman (cf. 13.15.3; Vait. 29.3). G 2.3.28, dealing with the stotriya, anurā, dhāvā, prazātha and divid of the Viśvevalya-śāstra (see Vait. 29.10-12)¹¹, is a reproduction of AP 3.24. The sections 2.4.6-13 deal with the third pressing of the Māha. G 2.4.6 illustrates the use of ātñivata-graha (Vait. 22.3) by the Āgnīdhra, who while sitting in the lap of the Ā (Vait. 22.5) near dhīṣṇā partakes of his share. This Brāhmaṇa portion is borrowed from AP 6.31.11.¹² G 2.4.12 deals with the relation of the three pressings to the day and their symbolic connection with the three main positions of the sun. The mantras are recited in a lower tone, higher tone and highest tone in the morning, midday and evening pressings respectively, with reference to the position of the sun. This Brāhmaṇa is borrowed from AP 3.44. G 2.4.19, dealing with the ṣoḍaśin-sacrifice, returns to the order of Vait. (15.1). This Brāhmaṇa¹³ is borrowed from AP 4.1. 6-1. The sections 2.5.1-3 deal with the Atirātra rite. Section 1 is almost identical with AP 4.5. It gives a

10. For the derivation of these two terms see Ch Up 3.6.1-6.

11. The word prativā- 'veil' does not occur outside of this text and Vait. (22.12). See my notes on this word under Tr.

12. See HILLEBRANDT, op. cit. p.133.

legendary account of the expulsion of the Asuras from the night by Indra and the metres. Section 2 which is borrowed from AB 4.6.4-7, explains the advantages of the śāstras at the three parvāyas (cf. Vait. 26.3). Section 3 borrowed from AB 4.6.3-14, and it explains as to how the Pavarāna-ślotras, which properly belong to the day alone, are also provided for the night. The sections 2.6.11-16 deal with the Ahina-sacrifices, designated as anāikāhina¹³- (= ahina-) in this text. These Brāhmagas are borrowed from the sixth book of AB with some slight alterations. The mantras are assimilated to some extent to those of Vait. Section 11 is composed of AB 6.17.1-2 and 6.6; section 12= AB 6.6; section 13= AB 6.7; section 14 is very similar to AB 6.3; section 15 is almost identical with AB 6.13.4 ff., introduced by a sentence from AB 6.17.2, and ending in a passage from AB 6.17.3 (cf. Vait. 31.19-20).

The sixth prapāṭhaka continues upto the end the treatment of the Ahina-sacrifice. The sixteen sections of the sixth prapāṭhaka (except section 6, the first half of section 7 and some parts of section 12, are entirely or to greater extent dependent upon the fifth and especially the sixth book of AB. Section 1 is composed of AB 6.13.1-3; 6.19.1-10 (cf. Vait. 31.25). Section 2 continues from middle of AB 6.19.10 through to 6.20, with some omissions on the part of G (cf. Vait. 32.10). Sections 3-5 are almost identical with AB 6.21-23 (cf. Vait. 35.12, and 35.2;4). Section 6 seems to be original with G; it explains as to why the Hotṛ recites two ukthas i.e. śāstras incorporating one sūkta each, whereas his assistants,

13. M. W. F. FLEISCHER, op. cit., p.122, n.5, rightly points out that the word anāikāhina is wanting in the lexicons.

the *Hotrakas*, recite one *uatha* each incorporating two *śāstras* in the midday-pressing. The first part of section 7 in GB seems to be original, since it specifies the *śāstras* of the *Hotrakas* to their respective pairs of divinities.¹⁴ The latter part of section 7, dealing with the so-called *śilpas*, is identical with AB 6.27.1-6. Sections 8 and 9 are almost identical with AB 6.27.8-30.4 and 6.30.5-6.31.5 respectively. Section 10 is identical with AB 5.9-10 (cf. Vait.31.27); section 11 with AB 5.11 to 5.12.3, ending with 6.32.1-2. Section 12, too, displays a considerable amount of originality. Some passages of this section are identical with certain passages of AB; others show a certain amount of independence: AB 5.19.12 (cf. Vait. 32.17); AB 6.29.1 (cf. Vait.32.13); AB 6.29.2 (the *Vṛṣācapi*-hymn; cf. Vait. 32.14); and AB 6.32 (cf. Vait.32.19). Sections 13-16, give an account of some interesting legends connected with *Ahina*; also give symbolic meanings to the mantras used for performing the necessary rites. Section 13 is compiled from AB 6.33.1-6 (cf. Vait.32.20; AB 30.6); AB 6.33.16-17 (cf. Vait. 32.27; AB 30.7); AB 6.33.19 (cf. Vait. 32.28); AB 6.33.13 (cf. Vait. 32.33); AB 6.33.20 (cf. Vait. 32.26). Section 14 is composed of AB 6.34-36.3 (cf. Vait. 32.23-30); section 15 is a working over of AB 6.36.4-7 with a certain degree of independence (cf. Vait. 32.31); and, finally, section 16 is based upon AB 6.36.3-17 (cf. Vait.32.33 and 35).

It emerges from our comparative study that GB has borrowed a large number of passages from AB.

14. Cf., however, AB 6.13 and 14 (especially AB 6.13.7 with GB 2.6.6, p.281, 1.1ff.).

(f) The Kausītaki-Brāhmaṇa

The GB has exploited a good deal of its material from the KB too. The following instances of borrowings¹ will show obviously that the dependence of GB upon the R̥gveda-Brāhmaṇas is to the greatest extent. The borrowings from KB are found only in the uttara-brāhmaṇa.

The GB 2.1.1, dealing with the new and full-moon sacrifices, describes the three points: (i) the purification of the Brahman's seat; (ii) the carrying forth of the prāṇitā-water; and (iii) the placing of the paridhi-sticks around the fire. The first two themes are borrowed almost verbatim from KB 2.13. The formula: idam aham arvāvasaḥ etc., appears in its Ātharvāṇic form: idam aham arvāvasaḥ etc. (Kaus. 3.7; 137.39), and for: brhaspatiḥ ha vai devācām brahmā, in KB, the GB reads: brhaspatiḥ yā āṅgīrasa The statement which concerns the paridhis (Vait. 2.3; 13) does not appear in KB, but seems to be original with GB. The latter half of GB 2.1.3, dealing with the functions of the Brahman-priest, is very similar to KB 6.14 (beginning). Sections 2-4 deal with the prāṣitra-legend. The legend runs like this: Rudra is deprived of his share in the prāṣitra. It (the prāṣitra) is then successively given to Bhaga, Savitr, Pūṣan, Idhma Āṅgīrasa, Varhi (Barhi) Āṅgīrasa, -- they because of taking this prāṣitra lose certain limbs of their body; finally it is given to Bṛhaspati Āṅgīrasa (a typical Brahman-priest) who recites mantras over it which render it harmless. The sections

1. For borrowings: see Macdonald, JA XIX.11, pp.4-6; AV and GB, § 65, pp.102-3; 110 ff.

2.1.19-26 in GB, dealing with the seasonal offerings are borrowed from KB 8, and need no further remarks. The very striking instance is GB 2.3.11, which is copied with slight alterations from KB 11.4 and 5. This section illustrates the Agnistoma (cf. Vait.21.3-4). The compiler does not even take trouble to expunge the expression: iti ha smā'ha kausītaib (KB 11.5=GB 2.3.11), which of itself would betray its origin.² In fact, throughout the text, the seers are borrowed by GB along with the passages in which they appear. GB 2.4.6 illustrates the offerings of shavings of wood (cf. Vait.23.12); the pouring down of roasted barley grains on the ashes in the Āhavanīya-fire (cf. Vait.23.13); the pouring down of the Soma-cups filled with water to the rear of the cātvāla-pit (cf. Vait. 23.14). This Brāhmaṇa passage is borrowed from KB 13.7 and 3.³ GB 2.5.4, borrowed from KB 17.7; identifies the fixtures of the sacrifice with the limbs of the cosmic man (purusa), and the officiating priests with the breaths and other functions of the body. The first part of GB 2.5.6 is borrowed from KB 17.7, and the second part from KB 17.9. The compiler has not taken pains to assimilate his excerpts. This section deals with the expulsion of the Asuras from the three parts of the night for which the sāstras in the Gāyatrī, Jagatī and Trīṣṭubh metres are employed.

Thus, it is obvious that GB has borrowed a good deal of its material from KB.

2. See BLANCHARD, JAN XIX. 11, p.4; AV and GB, § 65, p.102; § 79, p.121.

3. Cf. Śāh ŚS 8.9.1; 8.9.2-9.

(g) The Śatapatha-Brāhmaṇa

The GB has purloined its material sufficiently from ŚB. The Pūrva-brāhmaṇa is a large borrower¹ from ŚB (especially from books 11 and 12). BLANCHARD² seems to be perfectly right in remarking that "from the beginning of the fourth pramāṇa through to 1.5.23 i.e. all of the fifth pramāṇa excepting the last three sections, the text seems to be nothing but a secondary something-over of a considerable part of the twelfth book of ŚB". It is worth-noting that the GB purloins the materials of ŚB quite superficially; occasionally it infuses into them the Ātharvagic traits.

Sections 1.3.6-10 in GB give the mystic explanation of the New and Full-moon sacrifices. These sections are borrowed from ŚB 11.4.1. Uddālaka Āruṇi³, the son of Gotama, from the Kurupañcālas, is chosen as priest by his people and is asked to go to the Northerners, where he engages himself in a Brahmodya-contest with Śvaldāyana Śaunaka. The separate functions of the New and Full-moon sacrifices are correlated with facts and events in the development of the human body (cf. Vait. 1 and 3). Sections 11-16 deal with the mystic explanations of acts at the Agnihotra. In this legend Prācīnayogya interrogates

1. For borrowings, see BLANCHARD, JAS. XIX.11, pp.1-11; AV and GB, pp. 65-66, pp.102-107; and 110 ff.

2. Ibid. pp.7; 104.

3. He is again referred^{to} at 1.5.24 as the teacher of Pradiśaśāmaśya Kausurubindu. He is also referred to in GB Up 3.11.4 etc., and Br. Up 3.7.1 etc., see GOLDEN, Ved. t. II, p.135.

Udālaka Āruṇi as to the mystic meaning of the functions of the Agnihotra. The two sections 11-12 correspond to ŚS 11.6.3.1-7⁴; but the theme is closely related to Vait. 7, in which the special Ātharvagic words such as gavīṣā⁵, samud-yānta and pitryupavīta etc. have been used. The next two sections (13-14) deal with the expiations for certain incidences e.g. the extinguishing of the sacrificial fires⁶. These passages are closely similar to ŚS 11.6.3.3 ff.; the expiatory formulas differ in the two texts. Section 15 describes the legend of the family of Priyamecha Bharadvāja; it has some bearing upon ŚS 2.3.1.8 ff. They offered the Agnihotra either once ^{or} twice or thrice a day. It is said that those who offered it twice a day, prospered immensely. The fourth Prapāṭhaka and the first twenty-two sections of the fifth give a mystic-theosophic exposition of the yearly Sattra. The first six sections of the fourth Prapāṭhaka are identical with ŚS 12.1.1, and these sections describe the Pīkṣā of the sixteen priests⁷. Sections 7 and 8 give mythical derivation of the various Iṣṭis and describe the genesis of the other acts of Agniṣṭoma from the divinities which are supposed to correspond to them. The Agniṣṭoma figures here as one of the main features of the Viśuvāt-day of the yearly Sattra⁸.

4. Cf. AB 5.26.6; TB 2.1.7.1; JB 1.21.

5. For these Ātharvagic words see Vait. 7.2; 3; 15 and Kaus. 37.76.

6. See Baudh. Śra., III, p. lxxi, for sandhāna of the sacrifice see e.g. GB 1.1.13 and 22.

7. The seventeenth priest the Pitasva, is, however, not mentioned here (cf. Vait. 11.3; 31.1).

8. See Vait. 31.10; Kāt ŚS 13.2.7.

as well as many other days. These sections correspond to ŚB 12.1.21; 12.1.3.1-7 respectively (cf. Vait. 11-17). Sections 9 and 10 similarly derive the separate parts and ceremonies of the normal Sattrā, the Gavāmayana, from gods ^{and} divine personifications. These sections correspond to ŚB 12.1.2.2-3 and 12.1.3.3-22 respectively (cf. Vait. 31.7 ff.). Sections 11 and 12 correlate the Sattrā and certain of its parts with the year; these are similar to ŚB 12.2.3.1. Sections 13-17 discuss the parts of the Sattrā with reference to the Mahāvratā-days;⁹ these are similar to ŚB 12.1.3.23 and 12.2.3.2-4 respectively. Sections 18 and 19, essentially the same as ŚB 12.2.3.6; 7, compare the Sattrā-year with the wings of a great eagle, the Viṣuvat-day in the middle being its body and the six months on either side, its wings. The 20th section is similar to ŚB 12.2.2.1. It discusses the Jyotiṣṭoma as part of the Abhiplava. Sections 21 and 22 which are similar to ŚB 12.2.3.10-11, describe the ascending and descending order of the festival-divisions of the Sattrā-year, with the Viṣuvat-day in the middle. The 23rd section gives a legendary account of the combat between the Ādityas and Āngirases in which the latter won by means of the sāmans, stomas, and prṣṭhas. This is similar to ŚB 12.2.2.9-12; 2.3.12. The last 24th section of this Prapāṭhaka is concluded with a Brahmodya-discourse between Preṭi (ŚB Preṭi) Kausāmbeya Kausuravindu and his teacher Uśālaka Ārupi regarding the number of days of which a year symbolically comprises. This is identical with ŚB 12.2.2.13-23. The number is said to consist of ten days, nine, eight, etc., and

9. Cf. HILLEBRANDT, op. cit., p.157.

when the number comes to four, then the text reads: catvāro vai vedā vedāir vaiñśas tārata. It can hardly be doubted that GB presents the secondary version of the two.

It has already been pointed out that GB 1.5.1-2 is nothing but a second mouthing-over of ŚB (books 11 and 12). The first section is identical with ŚB 12.2.3.12. It deals with the Abhiplava which is normally of six days, but in mystic treatment it continues from one to five days. Section 2 which is similar to ŚB 12.2.1.1-5;9, deals with a phase of the Sattrā called gādhauratiṣṭhā. Sections 3 to 5 describe the correlation of the Sattrā and its parts with the cosmic man (muruṣa) and his limbs. These sections correspond to ŚB 12.1.4.1ff.; 12.2.4.1ff.; and 12.3.2.1ff., respectively.

The GB exhibits a good deal of independence; especially the two ślokas in section 5 differ from those in ŚB 12.3.2.6;7; they do not seem to occur in other texts. Section 6 which corresponds to ŚB 12.3.5.12-13, describes as to how the year is balanced on either side of the Viśuvat day by identical grouping of events in the Sattrā (this description differs from that of Vait. 31.5; GB 1.5.23). Section 9 which is similar to ŚB 12.3.⁵3-11, prescribes that the performers of the Sattrā should also perform other rites such as the Agnihotra, the New and Full-moon sacrifice, etc. Section 10 corresponds to ŚB 12.3.3.1-2;6. In it there is a legend about the substitution of the Viśvajit for a sacrifice of one thousand years.¹⁰ GB characteristically substitutes the five Vedas: ṛc, Yajus, Sāman, Śānta-Atharvan, and Ghoras=Anīras, for the three Vedas mentioned in ŚB 12.3.3.2.¹¹

10. Ibid., p.163.

11. See ŚB 12.3.3.2, AV and GB, 37, p.3.

Sections 11-20 give a detailed description of the three daily pressings. Section 11 has some similarity with ŚB 12.3.4.1-2. Prajāpati asks Puruṣa Nārāyaṇa to perform a sacrifice and to make offerings for the three pressings. It is prescribed in it that in the case of the non-availability of the four ⁱprests belonging to the four Vedas, only the Brahman-priest, the all-knower, should be appointed. Sections 12-14 (cf. ŚB 12.3.4.3-6) mention the metre and presiding divinity^{ies} of each pressing. The morning-pressing is accompanied by the Gāyatrī metre and the divinities Agni and the Vasus; the mid-day-pressing by the Triṣṭubh metre and the divinities Rudra and Vāyu; and the third pressing by the Jagatī metre and the divinities Ititya and Sūrya. Section 15 is somewhat similar to ŚB 12.3.4.6. In this section a number of tetrads are identified with bhargā-, maha-, yaśa- and sarva-, and one of the tetrads is the four Vedas. Sections 14 and 15 are partly identical with ŚB 12.3.4, since they give similar identification of the formulas: mayi bhargah, mayi mahah etc. The formula mayi sarva- provides amply for an Ātharvagic cosmos, and mayi sarva- is equated with sarvavidyā (i.e. with Brahmadeva). Sections 16-19 are similar to some extent to ŚB 12.3.4.6. Section 21 gives the legend of Paśhyaṇ Āṅgīrasa in which the five formulas having 17 syllables, viz., om śrāvaya, astu ārausaṭ, yaśa, ya yaśāmaḥ and yausaṭ are identified with the year, or Prajāpati, or the sacrifice.¹² Section 22 is similar to ŚB 12.3.5.11, brings to an end the subject of the Sattra of the year, with the description of the Sāvitrīpaśu

12. This legend is not found in ŚB, but it has some points in common with ŚB 12.3.3.3; Śai S 1.4.11; cf. GB 1.3.10; 5.10.

(cf. Vait.22.20) in which the offering of an animal is made to Savitr who is identified with Prajāpati.

The Uttara-brāhmaṇa has borrowed very little from ŚB. Sections 2.5.6-7 in GB deal with the Sautrāṇṣī sacrifice. Section 6 gives one of the legends of Indra's slaying Viśvarūpa, the son of Ivaṣṭṛ, and his becoming thereby the most preeminent among the gods. This section is similar to ŚB 12.3.3.1-2. Section 7 deals with the Sāman-chants at the Sautrāṇṣī; it is copied from ŚB 12.3.3.23-28.¹³

(h) The Sāmaveda Brāhmaṇas

The text besides exploiting its material sufficiently from AB, FB and ŚB texts, has also not spared PB, GB and JB texts from depredation.

In GB 1.1.31 (the Gāyatrī Upaniṣad) the legend of a scholastic duel between Maudgalya and a strange sage Glāva Vaitreya appears, which is apparently an adherent of SV, judging by the fact that the name Glāva is mentioned in PB 15.15.3; JB 1.4.6; Ch Up 1.12, and as far as is known, found nowhere else.¹ Thus it appears more probable that the theme of this legend might be based upon one of the SV texts. GB 2.5.3 returns to the order of Vait. (27.1-17), illustrating the Vājapeya ceremony by a Brāhmaṇa obviously copied from PB 13.7.

The GB 1.1.25, dealing with the derivational account of Gāyatrī, has its correspondence with JB 4.7.2(latter part). GB 1.3.16 gives a fanciful account of the nature and origin of

13. See Vait. 30.16 and 13; cf. Gauthier's note on Vait.30.16.

1. BLOOMFIELD, AV and GB, § 69, p.110.

svāhā; it is said to belong to the family of the *lāmagūvanas*, a name familiar in the Sāsan texts. This section is borrowed obviously from GB 4.7.1 and 2 (beginning).

In GB 1.5.23-25, a yajñakriyā- (order of the sacrifices) is given in which there are certain verses very similar to those in Jn, e.g. Jn 2.73: avātan saptā pravṛtāni śaṣṭir, nirṇata dve nava cākṣarāṇi, sasta sahasrāṇi ^{daśato} ~~śaśa~~, etāvān ātā paramaḥ prajāpateḥ corresponds with GB 1.5.23, (p.136, last verse); Jn 2.71: atpāy etā navatayo bhavanti, ahorātrāpāḥ parivatsaraya, nūltir aśvin savanāni trīṇi ca, sahasraṇ ca davanānāś ca sarva, exhibits certain relationship with GB 1.5.23 (p.136, 1.3).

Thus, we have observed that GB is dependent to some extent upon SV Brāhmaṇas.

(1) The Kausikasūtra

Between Vait. and Kaus., there is close relationship, and between GB and Vait., the affinity is continued. But between GB and Kaus., the relationship is not so close as between the other texts mentioned above. Nevertheless a comparative study of GB and Kaus. reveals that the latter text is indebted to the former in certain aspects which are briefly discussed below.

The elaborate treatment of the Ācamana rite in GB 1.1.39 appears in a condensed form in Kaus. 3.4; 90.20 (cf. Vait. 1.19). The Ātharvāṇic character of the section appears obviously in the identification of the three Ācamanas with the purastād homa-, āyathāraṇ-, and samsthitaḥoma- (see Kaus. 3.19;

Vait. 1.4 etc.). The expression pitṛvāpavīta- used in GB 1.3.15 is found only in the Ātharvagic texts (see e.g. Kaus'. 37.26; 30 and Vait. 7.15). In GB 2.1.1-- a passage borrowed from K -- the formula: idam aham arvāvasaḥ is changed to idam aham arvāgvasaḥ, which is also read in Kaus'. (3.7; 137.39). In GB 2.1.2, we find the formula used by the Brahman before accepting the prāṣitra-portion: āṁrasva tvā cakṣvā pratīṣa, this Ātharvagic formula also occurs in Kaus'. 91.2 and ^{Vait. 1} 3.3. GB 2.1.3 reads the formula : yo'gnir āṁnā nāma brāhmaṇaṣu pravīṣṭaḥ etc. This formula is found in the same form in Vait. 3.2. In Kaus'. 65.15, the first line corresponds to both these texts, whereas Kaus'. alters the reading of the rest of the formula. GONDA² says that it cannot be decided which formulation is the more original one. Pārila's commentary on Kaus'. 1.2 states that the Saṁhitāvidhi considers GB as its authority.³ Since Kaus'. has changed the reading, it is a later text which is influenced by GB.

(j) The Nirukta

The GB shows only a few parallels of interest with the Nirukta. GB 1.3.5 reads: trīṇi ca ha vai śatāni śastī

1. See J. GONDA, The Javayainas, Kaus'. 65.16, pp. 267-68.

2. Ibid., Kaus'. 65.15, p. 267.

3. See P. BHATTACHARYA, "Materials for Further Study of the Vaitānasūtra", OH V.1, p. 25.

ca saivatsarasvā'horātrāṇi, whereas Nir. 4.27 reads :
 sastiā ca ha vai trīṇi ^{ca śatāni} saivatsarasvā'horātrā iti ca
 brāhmaṇam (samāsena). GUN¹ thinks that this quotation is
 apparently taken from GB, although with insignificant changes.
 In AB 2.17 we find: trīṇi ca vai śatāni sastiā ca saivatsarasvā'
 hāni. A play upon this number is repeated in AB 5.12 in
 connection with the Stotriya verses. The ŚB 1.3.69 reads:
 trīṇi ca vai śatāni sastiā ca saivatsarasvā'hāni; ŚB 12.3.2.3
 reads rātravah for ahāni. GB 2.2.5, dealing with the dis-
 quisitions on the defects of the sacrifice, uses the word
 makha- in the statement: makha ity etad vajñānamadheyaṁ,
 an expression which is in accord with the language of the
Naighantukas. BLOOMFIELD² thinks that this is almost certainly
 later than Yaska. However, it may be argued that it is more
 possible that the GB might have borrowed this expression from
 the earlier Naighantukas and not from Yaska.³ GB 2.1.12 reads:

1. "Brāhmaṇa- Quotations in Nirukta? Bhandarkar Comm.
 Vol. (1917), p.46.

2. AV and GB, § 73, p.119.

3. For the word makha- see Yaska's Naighantu 3.17; Kaut-
 savaya 45, c. 1. (October 1890), p.xlviii ff. Also
 see J. G. A. A., Aspects of Early Vignuism, Utrecht, 1934,
 p. 167 f. Cf. L. MAYRHOFER, Kurzgef. Etym. Wb. des
Altindischen, s.v. makha, Wörterbuch zum Rveda,
 renders it as "Körper" according to KUNZ, Etym.
vedicaux et latines, IV.67; VIII.69, makha is a
 wealth, gift. BLOOMFIELD, IBID. XI (1967), p.26, f.n.21,
 thinks that "if those notions of festival, contest and
 wealth or gift could be combined, Makha would turn to be
 a complete personification of the potlatch-like festival!"

agnir vai sarvā devatāḥ. It is found in Brāhmas like AB 1.1; 1.6.2.5; P 2.2.12 and others in the same form. Nir. 7.17 does not read vai after agni. G 1.2.6 as well as P.4.2 reads: etad vai vaimasya sa yd'haṁ yat karma kriyā ānax iḡ yaiur vā abhivadati. Nir. 1.16 has the same quotation without any change. AB has this quotation almost in half a dozen places, but without the word yaiur yat kriyā ānax iḡ abhivadati (1.4; 1.13; 1.16; 1.17 etc.). G 1.3.4 reads: vasvai devasvāi havir gṛhītaḥ svāt tāḥ manasā dhvāved vajat kuryāt; Nir.8.20 reads: ... manasā dhvāved vajat karṣan⁴.

It would perhaps be more helpful for us in showing relationship between these two texts if we take into consideration the etymological derivation of the same expression (s) in both these texts. G 1.2.2 gives the etymology for the word putra- ('son'): putr nāma naratan anekasatatarāḥ tasmāt trātīti putrah ...; Nir. 2.11 give three etymologies for this word: (i) putr trāyate, (ii) niptarpāi vā, and (iii) putr nara-āḥ tatas trāyate iti vā. G 1.1.7 gives this etymology for the expression samudra- ('ocean'): tad yat samadravanta tasmāt samudra ucyate; on the contrary, Nir. 2.10 gives five etymologies for this expression: (i) samadravanty aśmād āśaḥ, (ii) samadravanty aśaḥ āśaḥ, (iii) samodante' spin bhātāni, (iv) samudako

4. AB 3.3.1 reads this passage in the same manner as Nir. reads, but without manasā. Giff, *AB* (Fr.), pp.25-6, f.n.4, argues that the word manasā does not occur in AB, therefore, he thinks that it is hardly open to doubt that the form found in G must have been before Yaska's mind. For G's priority to Yaska, also see LUTHER, *AB*, p.vi.

bhavati, and (v) samudattīti vā. GB 1.1.39 gives this etymology for the expression puruṣa- ('man'): purīṣavaṁ santaṁ prāṇaṁ puruṣa ity ācakṣate ..., on the contrary, Nir. 2.3 gives four etymologies for this expression: (i) purī ṣāṣaḥ, (ii) purī ṣayaḥ, (iii) pūravater vā, and (iv) pūravantaritvā antaramuruṣam abhinreṭi.

This etymological comparison perhaps indicates that GB shows a stage when the science of etymology was not developed as such, whereas the Nir. definitely shows an advanced stage of the science of etymology. Thus, on the basis of etymological comparison of the two texts, it would perhaps not be wrong to conjecture that GB must have existed before ^{the} Nirukta of Yāsa.

(k) Pāṇini

In GB 1.2.7 and 21 the word gāvans- 'a bard' occurs, which is formed from √gā 'to sing' with the primary suffix ana- (vide Pāṇini 3.1.147: nyuṭ ca). The text reads : na upariśrīṣṭā na gāvāno na nartāno na śarāṇo na niṣṭhivet (1.2.7); and : vā gā brāhmaṇo gāvāno vā nartāno vā bhavati, tam āśāṣṭha ity ācakṣate (1.2.21)¹. This word is not found in the other Vedic texts.

The GB 2.2.10 dealing with the legendary explanation of the thirty-three 'forms of the sacrifice' (yajñatams) recites the formula: mā purā pracariteḥ hotavyam. The

1. On the formation of this word, cf. "D. BALA KRISHNAN", Journal 25, Poona, 1966, p.49; see Altind. Gr. II.2, pp.152; 155.

expression praceritah is formed with the infinitive suffix tosan (see Pāṇini 3.4.16).²

From this little data it is difficult to come to any definite conclusion so far as the chronological position of Pāṇini and GB is concerned.

(1) Patañjali

The GB 1.1.8 illustrates the myth that from the seer Aṅgiras the Brahman elaborates 20 Aṅgiras-seers, the text reads: viśīno aṅgirasah It is interesting to point out that this expression is cited in a Kārikā by Patañjali as an example of śai (in) suffix on Pāṇini 5.2.37.¹

The GB 1.1.26 gives grammatical analysis of the word an. Herein it (an) is said to be an avyaya (indeclinable) in the famous Kārikā:

śaiśān triṣu liṅgeṣu sarvāsu ca vibhaktiṣu/
yaśeṣeṣu ca śaiṣeṣu yan na vyeti tad avyayaḥ/²

The expression viśīno aṅgirasah is not found outside of GB in the Vedic texts; therefore, it may naturally lead one to think that in all probability, Patañjali, the Uvābhāṣyakāra, might have borrowed it from this text.

2. The Kārikā on Pāṇini 3.4.16 cites this example from GB. It may, however, be pointed out that GB itself has borrowed this passage wholesale from Kāth 3.34.17; therefore, it would be meaningless to cite this formula from GB and not from its original source Kāth 3, as the Kārikā does.

1. See Altind. Gr. II.2, pp. 331; 349.

2. This famous Kārikā is also quoted by Patañjali on Pāṇini 1.1.33 / See HELLMAN's edn, Vol. I, p.96, 11.16-17./

(m) Chronological puzzle

An attempt is made herein to show chronological position of GB text. However, it is not my endeavour to indulge myself into the most controversial question of the chronology^{of} Yāska and Pāṇini.

Scholars like A. ITT¹ and GUNZ² maintain that GB is anterior to the Nir. Usually Yāska's date is assigned to 600 B.C. or 650 B.C.³ AIT⁴ on the basis of one of the quotations borrowed perhaps from GB by Yāska comes to the conclusion that Nir. is posterior to GB. AIT⁵ further suggests "If, therefore, the Gopatha Brāhmaṇa was known to him, even that late work must be dated about 600 B.C.,"

Interestingly enough, GB uses many phonetical terms, e.g. sthānānupradānakarāṇam (1.1.24), etc., which are not met with in the earlier Sāṃhitā and Brāhmaṇa texts. It is just possible that GB might have borrowed such technical

1. AĀ, pp.25-26 f.n.4.

2. "Brāhmaṇa-Quotations in Nirukta", Bhandarkar Comm. Vol., pp.43-63.

3. See e.g. AIT, AĀ, p.25; SAMP, Nighaṇṭu and Nirukta, Introdn., p.64, etc.

4. AĀ, pp.25-6, f.n.4. His argument is based on Nir. 3.22: yaśvai devatāyai havir arpitā svat tām manasā dhṛaved yaśaiḥ karīṣan. This quotation is also found with the word manasā in GB 2.3.4. Perhaps both these texts have originally borrowed this quotation from AB 3.3, which text does not read manasā. AIT thinks that Yāska had GB before his mind. Even on the basis of a comparison of etymologies of a few words it can be ascertained that GB text is anterior to Yāska (see this section under Nir.).

5. Ibid., p.26.

technical terms from the phonetical treatises like Śikṣā texts. GB 1.1.24-27 contains a grammatico-philosophic disquisition on the "Om". These sections use many grammatico-phonetical terms. Section 24, dealing with the pronunciation and place of articulation of the syllable "Om" refers to the phoneticians (śikṣukas).⁶ According to VAAH⁷ "The chronology of the earlier but extinct phonetic literature should therefore range between 800-500 B.C., while that of the Prātisākhya proper between 500-150 B.C.?" If GB text is anterior to Nir., and if it shows its familiarity with some of the Śikṣā texts, in that case the upper limit of this text should be 750-650 B.C.

Patañjali in his Vārttika on Pāṇini 5.2.37, quotes the expression: viśino aśirasah, as an example of dini (=in) suffix, which is found only in GB 1.1.3 and nowhere else. In GB 1.1.26 the famous Kārikā on indeclinable (avyaya-) is quoted; this Kārikā is also quoted by Patañjali on Pāṇini 1.1.33.

Patañjali knew perhaps an older version of GB which is the nucleus of the present text of GB. The nucleus might have existed from 750-200 B.C. Subsequently new materials were added to it so that we ^{find} the older and later portions in GB. This is one of the reasons which offers the greatest puzzle to critics in settling the relative date of GB. If we take Pāṇini's evidence, that the word āvaya-, formed according to his rule 3.1.147-- a word which is attested only in GB (1.2.7;21) and in no other Vedic text--we may conjecture that GB may be placed somewhere near to Pāṇini's Aṣṭaśhyāyī. Thus one may suggest that

6. śikṣukāḥ kim uccārayanti, i.e. "how do the phoneticians pronounce (it)?"

7. Critical Studies in the Phonetic Observations of Indian Grammarians, Introd., p.21.

the nucleus of G3 might belong approximately to 750 B.C. But this conclusion is only tentative, since the scanty evidence, internal and external, does not permit us to arrive at any definite solution regarding the chronological puzzle.

§ 6. SIGNIFICANCE OF THE BRAHMAN (-PRIEST) AND BRAHMAVEDA IN THE GOPATHA BRĀHMAṆA

In this section the main discussion centres round the importance of the Brahman (-priest) and the Brahmaveda (i.e. the Atharvaveda which is associated with the former), according to G3, without attempting to deal with the semantic concepts of the two terms. It seems that G3 gives the highest status to Brahman among the priests and to the Brahmaveda among the Vedas.

The AV is usually designated brahmaveda,¹ Atharvāṅgīrasa,² Ātharvāṅgīrasa and Āṅgīrasa. This Veda in ancient times is designated in general by the compound expression atharvāṅgīrasaś. The term atharvan refers to the auspicious practices, the bhesajāni (AVS 11.6.14). The Atharvan ritual and the Brahmanical writings recognise these parts as śānta- 'holy', and śaṁṣṭika- 'confering prosperity'. The term āṅgīrasa-, refers to the opposite aspect, viz., the hostile practices, the yātu- (śB 10.3.2.20) or abhicāra-

1. For this conspicuous name, see e.g. Lakshminivasa BHATTACHARYA, "On the significance of the name 'BRAHMAVEDA' as applied to the Atharvaveda", JL VII (1957), pp.205-19; also cf. G.V. Bhatnagar, "Names of the Atharvaveda", Indian Antiquary II.3 (July 1957), pp.26-36.

2. See e.g. Bhattacharya, "The meaning of the compound atharvāṅgīrasaś, the ancient name of the fourth Veda", JL VII (1957), pp.130-2; AV and G3, § 7, p.3.

which is ghora- 'terrible'

This double character of the AV is explicitly mentioned in GB 1.2.21 and 1.3.13: rei yajusī sāni śānta'tha ghora [i.e. (these vyāhrtis the Brahman beheld) in the Iyveda, Yajurveda, Āsaverā, holy one and terrible one (i.e. in these two aspects of the Atharvaveda)]. These two aspects (Atharvan and Āgiras) assume reality in G in such a manner that each is furnished with an independent vyāhrti.

The vyāhrtis of the Trayī are bhūr, bhuvah, svah, and the vyāhrtis of the Atharvan (= śānta) and Āgiras (= ghora) are am and lanat respectively (G 1.2.24 and 1.3.3). In G 1.3.3 the vyāhrtis of the Trayī are deposited in between am and lanat for protection (see G 1.1.13; cf. 1.1.5; 3 and 1.3.4). In the ritual practices, G 1.2.13 (= Vait. 5.13) the two classes of plants are differentiated, one as ātharvayāh (= śānta-), the other as āgirasayāh (= ghora-). The name of the last of the list, vidahantī- 'burning forth', proves that they were employed in magical or sorcery practices (āhnicārika-).³ The adjective āgiras- is generally treated in the Ātharvagic ritualistic texts as a synonym of āhnicārika- (see Śān. 14.30; 47.2; 12; Ath. Paris. 3.1, et passim). In view of this description the fifth kalpa of the AV, usually known as āgirasakalpa, bears also the names, āhnicārika-kalpa and vidhāna-kalpa.

The Ātharvagic texts draw a distinction between atharvan and āgiras. The significant testimony that this double character of the AV was clearly established in Brāhmapical times, may be deduced from the names of two apocryphal teachers-- Ṛṣiṣa Ātharvaṇa (Āth 3 16.3), and

3. Cf. AV 3.2.5; 7.103.2; 9.4; 5.31; 14.2.43.

Ghara Āṅgīrasa (OB 32.6 etc.). The seer Śaṅgyu Ātharvaṇa (OB 1.2.13) represents the holy aspect (Phīṣaj Ātharvaṇa). Other references are: bhaṣajai vā ātharvaṇāni (PS 12.9.10), bhaṣajai vai devānā ātharvaṇo bhaṣajivāiv (PS 16.10.10), and atharvadhī śāntāh (Lauś. 125.2).

The Bhṛgu and Āṅgīrasas were perhaps the foremost among the composers of the AV.⁴ The work of the Bhṛgu and Āṅgīrasas was so important in this respect that the AV is also called 'Bhṛgvaṅgīrasa'. The Āṅgīrasas were already famous for sorcery, since they had acquired magical potency through well-chosen mantras. We read⁵ in RV 10.133.10 that Jaramā threatened the Paṇis by mentioning the name of the terrible Āṅgīrasas.⁶ The expression viśām āṅgīrasām occurring in RV 1.121.3, according to W. B. DILLON⁷, seems to have reference to these followers. The Āṅgīrasas seem to have compiled these spell-bound rituals "with a view to meeting the demands of these people, who were not likely to concern themselves with the complicated sacrifice of the hieratic form, the Āṅgīrasas collected in the Atharvaveda a large number of spells and charms for defeating rivals, destroying enemies or for securing selfish ends".⁷

The most conspicuous name assigned to the AV is 'Brahmaveda'. BLOOMFIELD³ thinks that this name was not originally

4. See V.W. DILLON, "The Bhṛgu and the Atharvans", JIH 26.2, pp.107-19.

5. nāhaṁ veda bhṛṣṛtyam no svasṛtyam Indro vidur āṅgīrasā ca anorāh

6. The Fundamental Themes of the Atharvaveda, Poona, 1960, p.11.

7. Ibid.

8. AV and OB, § 33, p.31.

applied to the AV, but was applied to it later on by 'the Atharvan rituals' on the plea of 'an obvious schematic proportion'.

"As the Notar etc., is to the RV, so the Brahman is to the fourth Veda; and as the AV is the fourth Veda, ..., it required no too violent wrench to identify it with that other comprehensive fourth Veda; the knowledge of the brahman. Thus the Atharvan became the Brahmadeva,⁹" According to one view, the word brahman originally meant the magical power by which a man could have influence over all. The Ātharvagic prayers or hymns are also designated Brahman, the priest who employed the hymns, the magician, or the medical man. It is claimed in the Āṅgīrasakalpa¹⁰ that the AV has received the name Brahmadeva because it teaches Brahmadevīyā. In the ancillary literature of AV (besides Mh and Purāṇas), the term Brahmadeva occurs very frequently as the name of AV. However, L. BHATTACHARYA¹¹ opines that "the name 'Brahmadeva' applied to the AV would ever remain undetected, if the character of the word 'Brahman' is not revealed to us."

The G^o associates the AV with the Brahman-priest. According to ŚB 11.5.3.7: atha kṣana brahmatvam iti anavātravyā vidvayati ha brūyāt, Brahman, the superintending priest, should be an all-round Vedic theologian well-versed in the Trayī. Jayanta Bhaṭṭ¹², the celebrated author of the Nyāya-sūtrī,

9. Ibid.

10. 'brahmano vedanāṁ vedo brahmadevo'ram ucyate' [cited by D. BHATTACHARYA, The Fundamental Themes ..., p.62_7]

11. Op. cit., p.214.

avers that the Trayī comprises the AV also. The AV also contains in it three kinds of compositions, viz., Āc, Sāman and Yajus. So, the functions of the Brahman-priest, recommended to be performed with the help of the Trayī, come within the scope of the AV.¹²

The GB 1.1.1 makes it clear that Brahman, the universal cause, is the originator of the universe, and the Brahmadeva is said to be directly originated from the Brahman itself. GB 1.1.2-4 gives mythical account of the origin of the Āc, R̥g and Atharvan from different organs of the body of the Brahman. The Atharvan is exactly like Brahman (1.1.4). In the cosmological account (1.1.5 ff.) a consistent distinction between ṛṣis and ārṣayas is made. Brahman is said to have elaborated Atharvan into ten Atharvan ṛṣis and to have made from them the ten Ātharvāṇa ārṣayas; they represent the twenty books of the AV. Brahman elaborates twenty āṅgiras ṛṣis from the seer Āṅgiras and out of them created the ten āṅgiraśa ārṣayas. The term ārṣaya- is used in the sense of "descendent" of the ṛṣis or "secondary ṛṣi"¹³ GB 1.3.4 praises the AV as the most important religious manifestation: etad vai bhūviṣṭhaṁ brahma vad bhṛgvaṅgirasah; GB 1.5.26 ends with the assertion that the students of the Trayī surely reach the highest heaven, but the Atharvans and Āṅgirasas go even beyond the 'Brahmaloka':

12. atharvedastu tryātaka ova/ tatra hi r̥co yajūṣi sāmāni
tr̥iny aśi santi/ tana brahmatvaṁ kriyamaṇaṁ trayā bīṣaṁ
bharati/ / See Āyamaṇī I. 35, Nashī Sanskrit Series
No.106 (1936) /

13. Cf. e.g. J. GONZ, The Sayarajinas, p.160; see BUDH, IND,
on.cit., pp.107-8.

ata uttare brahmaloka māhanta.¹⁴

The distinctive character of the AV is universally accepted. The three Vedas are said to confer benefits in other world (āmuṣṣikaphala-), while AV brings the fruits of life here and hereafter (ābhikāmuṣṣikaphala-).

Brahman, the superintending priest of the granta-rituals must be conversant with the Brahmaveda, or Atharvāṅgirasah or Bhṛgvaṅgirasah (GB 1.2.16; cf. Vait.1.1; 11.2). In GB 1.2.13 (end) the Brahman is described with the words: aga ha vai vidvān sarvavid brahmā yad bhṛgvaṅgirovid (cf. 1.5.11; 16; 19, always with idea of the sarvam). All this universe is said to be Bhṛgvaṅgiras- compact (1.2.22). R̥haspati Ṃgirasa is said to be the Brahman of the gods (2.1.1; 2; 2.14). In addition he (R̥haspati Ṃgirasa) is identified with the supreme Brahman (2.1.3; 4; 6.7). The priest should compulsorily be the bhṛgvaṅgirovid, and the sacrificer should choose the bhṛgvaṅgirovid alone as the Brahman-priest, since he makes the sacrifice fruitful (2.2.6).

In GB 1.1.29 the AV has been given the highest status among all the Vedas and the whole universe is said to be water-compact and Bhṛgvaṅgiras- compact: sarvam āpoṣavaṁ bhūtaṁ sarvām bhṛgvaṅgiroṣavam antarsita trayo vedā bhṛgūn ^{angirasah bṛita} iti. It is the general Ātharvanic belief that a person, who is not initiated or well-versed in this Veda, will, indeed, remain ignorant of the other Vedas too.¹⁵ Therefore, it is a must for a priest to

14. Also see e.g. Ath Paris. 49.5.11 where it is stated that the knower of the Brahmaveda or the Brahman after death, goes to the Brahmaloaka: ... grīhaḥ sa brahmalokaṁ gacchatīti.

15. Ath Paris. 49.5.2: yo vai brahmadeṣy anupanītaḥ sa sarvadeṣy anupanītaḥ /

acquire mastery of the Brahmvēda in order that he may take part in the Ātharvagic rituals. Even if he were well-versed in other Vedas, he will be regarded as an incompetent person, if he is ignorant of AV.

The importance of tetrads in connection with the brahmaudana is much stressed in GB, which does not only belong to the AV, but in its first part is especially bent on exalting the functions of the Brahman-priest, that is, on glorifying the Atharvan officiants, their tenets and rites.¹⁶ In GB 1.2.16 we are told that Prajāpati i.e. Atharvan, the Primeval one (cf. 1.1.4), having performed tapas-, created the cātuhrāśvaṁ brahmaudanam (i.e. porridge sufficient for four priests), which is homologized with the four worlds (the earth, atmosphere, heaven and water), the four gods (Agni, Vāyu, Sun and Moon), the four Vedas (the Trayī and Brahmvēda), and the four sacerdotal functions of the Hotṛ, Adhvaryu, Udgātṛ and Brahman. BLOTT ILLD has shown that "Every tetrad is a veritable god-sent to the author or authors!" This could perhaps serve to prove the "need and primordality of the catur-veda!"¹⁷

The two heads mentioned in the verse: cātvarī śrīṅgā ... are in GB 1 (ibid.) said to be the brahmaudana and pravargya¹⁸ rites according to Sāyana's commentary ad AV 4.53.3. That is to say, the brahmaudana-accompanied by the mantras, is the head of the sacrifice. The sacrifice of the

16. BLOTT ILLD, AV and GB, p.101 f.; 107 f.; GONPA, The Savayajinas, p.60.

17. BLOTT ILLD, op. cit., § 66, p.106.

18. See J. GONPA, Die Religionen Indiens, I.153 (Stuttgart, 1960).

man who performs a brahman- without the mantras will be headless. Therefore, one should perform it with the mantras.¹⁹

The Ṛ clearly associates the AV and its functionaries with the brahman in the sense of the sarvavidyā, the universal religion, and brah̄mā in the sense of sarvavid, the universal theologian²⁰ (1.2.13; 5.11; 13; 19). It may be borne in mind that to the GB in order to maintain the four-fold nature of Vedic tradition and to carry the AV and the fourth priest to the front, the Brahman must be a knower of that Veda.

Thus the Gopatha Brāhmaṇa remains true to the Ātharvāṇic tradition by giving high status to brahman and brah̄mā. The Brahman, indeed, is the cosmological cause of the whole universe whereas the Brahman-priest is the promotor par excellence of the cosmological cause of the universe. Every cosmic law is guided by the Brahman through the ritualistic acts of brahman, the superintending priest of the Ātharvavedins.

19. See J. O. N. N., The Sarvavidyā, p. 61, f.n. 102; Vait. 6.6; Lāt. 3.4.12.3 f.

20. See OBE XLII, p. 111 ff.; AV and GB, § 33.

§ 7. LINGUISTIC PECULIARITIES OF THE GOPATHA BRĀHMAṆA

Linguistic peculiarities of the G., will be grouped under the following headings:

Phonology, Morphology, Syntax and other peculiarities.

GENERAL REMARKS.—The G. text belonging to the IV Vāhitā is supposed to be the youngest of all the Brāhmaṇa texts. The G., as it has come down to us, is not accentuated. We have no evidence to show whether the text was accented at all, since the sources have passed over this question in silence.

PHONOLOGY AND SANDHI :

GENERAL REMARKS.—(a). The result of final a or ā in combination with following ṛ is as a rule -ar-: cāṣṭasavarturātī 1.3.3, taṁvareṣṣ 1.3.21, avartān 2.1.4 [cf. WHITNEY §127; MCCRELL § 19 a (for students); LAL GOPAL § 40_7, but hiatus also occurs: varṣā rīm 1.1.19, īrta - rṣib 1.3.13 [cf. WHITNEY § 127a; MCCRELL 19a (for students); LAL GOPAL § 40 (special)_7. (b). The final a, ā and ai coalescing with any initial vowel other than a become ay, āy and āy, respectively, but y and y therein are always dropped, thus a and ā remain: asra āsit 1.1.1, saṁhīranta rivilām 1.1.14; vāva itī 1.1.4; yā etasra 1.1.4, tasā etat 1.1.32, tasā utthāva 1.2.5 [cf. WHITNEY § 133; MCCRELL § 72 ^{and 73} b; LAL GOPAL § 43 ka and kha_7. There is an instance of final a where y of ay is not dropped: uparevetaṁin 1.3.20 (upare + etastin?). [This reading is in accord with WHI, Poona, MS Nos. 20 and 37; A-1981-82 1984-86; whereas G's edn reads upare etastin which is supported by Y and E. The readings of the printed texts are not intelligible and are not in accord with the context_7. (c). The final au

coalescing with any initial vowel other than a becomes āy, and its ya is not dropped in this text : dvāvivāre 2.3.2), stotriyāmunāyudu 2.4.2, asāyādityaḥ 2.5.7 [cf. WHITNEY § 134 b; MACDONELL § 73; RAM GOPAL § 43 kha 7].

CONSONANT SANDHI.

Combinations of final n: (a). In GB (G's edn), before the dental t, there is always inserted after final n the dental sibilant, before which the n becomes Anusvāra: lakṣiṇīsantichāṣe tadu 1.1.13, bhavyāṁs tān 1.2.13, āharaṁs tena 1.4.13, śarvabharṇas tat 2.1.2 [cf. WHITNEY § 203; MACDONELL § 77c; RAM GOPAL § 52 la 7]. This shows the usual tendency found in the later language.

(b). In GB (G's edn), before the (lingual) and dental sibilants, ṣ and ś, final n remains unchanged, but t is always inserted between the nasal and the sibilant: parirakṣantsadaḥ 1.1.13, parichīntsaśmāṛṣṭi 2.1.1, āvusantsānvatsarasva 1.5.2 [cf. WHITNEY § 207; MACDONELL § 77 f.; RAM GOPAL § 52 ṇa 7]. This shows usual tendency of the later language.

VISARGA SANDHI.

The rules of Visarga Sandhi are strictly followed, but once we come across an instance where phenomenon of double sandhi is observed, that is to say, even after the elision of Visarga the sandhi has again taken place: ācāryovāca 1.1.31 (ācāryaḥ + uvāca). See my paper "A Note on the Sandhi 'Acāryovāca' in GB 1.1.31", JIE (Eng. Sect.), 27 (1967-68), pp.133-36. [cf. WHITNEY § 176 b; MACDONELL § 70.3; RAM GOPAL § 57.2 7].

PHONOLOGICAL PECULIARITIES:

(a). Lengthening of the final vowel of a prefix: pratīvāhaḥ 1.1.23 (see Kauś. 79.29) [cf. WHITNEY § 1037 b 7].

(b) Interchange of l and ḷ : bulila- 2.6.9 (the parallel text AB 6.30 reads bulila-).

(c). Interchange of au and ḡ : gaṣṭa- 2.6.9 (the parallel text A 6.30 reads gaṣṭa-, whereas B 16.9 reads gaṣṭa-; from this we find that there is interchange of ḡ and l between B and AB; GB).

MORPHOLOGY:

NON-INTERFERENCE.- The only peculiarity worth-mentioning is that of the stem ending in ḡ: ātran (loc.sg.) 1.2.21; 2.13; 5.4.9.

PRONOMINAL.- The pronominal derivative (in the possessive sense) mārikān 1.1.23 is worth-mentioning [see Āpini 4.1.4; 7.3.44 (Vārttika)_7. This form is usually met with in the Classical literature but not in the Veda.

NUMERALS.- Only the form dvāśasaka- 1.1.24; 27 [cf. Vārttika 1.1.22 c; WCD 2.1.22; see Āpini 5.1.22 according to which the suffix -śan- is added to the numerals_7, formed with secondary suffix -ka- (in the sense of 'possessed of') is remarkable.

CONJUGATION:

AUGMENT.- The omission of the augment, very common in the earliest Vedic texts, and indeed not so frequent in the AB and GB, is seen once in the Imperfect e.g. śamavātravaṇa 1.1.7 and in Aorist Passive we come across one form: abhiḡhāri 2.1.3.

PRESENT CLASS I.- The following finite forms are noteworthy: avālayati 2.3.19; niravālayati 2.3.19 (Both these forms with the preverbs ava and nir + aya are not found in the B, B and Ār texts), nirrucati 2.4.19 (G's end). The ends of B and B read nirlocati. The form as read by G would belong to class VI, but it seems most probable that G might have erroneously

read it for the usual form nirocati of class I [cf. WHITNEY, Verb-roots, p.123 and MACDONELL, Ved. Gr. (for students), p.403, who record this root under class VI 7.

PRESENT CLASS V.- The only unique form available is:

abhiyāpnoti 2.5.5. In accordance with the Pāṇinian Dhātupāṭha this root belongs to class I, whereas in Gr., this root takes the vikarapa- (infix) of the fifth conjugation. AD LT.-(a).

THE ROOT-ACH LT. The noteworthy forms are: sarabhyavāṅuḥ 2.4.11 (this form with these preverbs is not attested in S, B and Ār texts); anyāāt 1.2.7 (not recorded in VPK, B and Ār). [cf. WHITNEY § 330; MACDONELL § 493, BURROW, Sanskrit Language, pp.332-34 7.

(b). REDUPLICATED AD LT. The forms: asikṣat (-tām) 2.3.1; 10; asīṣat 1.3.4; asūṣat 1.3.4, are not met with in the S, B and Ār texts [cf. WHITNEY §§ 364-63; MACDONELL § 514; BURROW, op.cit., pp.335-36 7.

(c). THE g-A LT. There is unique form, where the augment is inserted before the prefix: avaśatkāṣīt 1.3.4 [see Whitney § 1737 f.; cf. AD 3.33 udaprapatāt]. The other forms are: hinīkakāṣīt 1.3.4; avār kṣam and udār kṣam 1.3.12 (both these forms are not recorded in VPK, B and Ār) [cf. WHITNEY § 342; MACDONELL §§ 521-22; BURROW, op.cit., pp.337-38 7.

(d). THE ī- AD LT. The following forms are of rare occurrence in the S, B and Ār texts: prāvīṣīt 1.1.33; asīṣīt 1.3.4 (G's edn); āṣīṣa (?) 1.3.4; aiṣīt 1.3.4 and avakṣīṣṭhāḥ 1.3.11 [cf. WHITNEY § 902; MACDONELL § 529; BURROW, op.cit., pp.338-39 7.

(e). PRESENT: AORIST. The only rare form is ahvāsīt 1.3.4; 6.22 [see WHITNEY § 912; cf. MACDONELL § 534; BURROW, op. cit., pp.339-40 7.

PRESENT: The noteworthy forms are: pravyayāh 2.6.13 (according to VPA no form of this root is met with in the G, B and Ār texts); abhicirire 2.6.6 (this form in Middle is a rare phenomenon: VPA, B and Ār, has not recorded it) [cf. WHITNEY §§ 736-391; MACDONELL § 453.3; BURROW, op. cit., pp.340-45 7.

PRESENTED PRESENT: The following forms are not met with in the G, B and Ār texts: paridevayācākirire (with the preverb pari) 1.1.23; tarpayācākirā 2.5.10; pāvyācākirā 2.6.10 [cf. WHITNEY §§ 1070-73; MACDONELL § 496 7.

PRESENTED PRESENT: The only example, available in GP, is that of the augmentless form: abhidadarśam (G's edn) 2.6.13, the edns of M and K read abhidadrśam (?) [cf. WHITNEY §§ 317-20; MACDONELL §§ 494-95 7.

FUTURE: The only noteworthy form is: avasāsyasi 2.1.8 [cf. WHITNEY §§ 933-36; MACDONELL § 539; BURROW, op. cit., p.331 7.

PRESENT ATATIVE: The following are the peculiar forms found only in this text: upāchāveran 1.1.14; parvupāsīderan 1.2.14; vasēvāt and saṁvasēvuh 2.5.9 (both these forms are not recorded in VPA, B and Ār); nirartivet and nirartiveran 1.4.13 (G's edn), the edns of M and K read nirartivet and nirartiveran, which according to GUTHRIE, op. cit., § 60, Ex 156, p.241, are mere graphic blunders (ty :ly), to the more familiar √nir. He, ibid., further points out the change of voice in GP nirartivet; at the same time we have the regular Ātmanepada form nirartiveran; cf. TB 1.3.1.1

abbisānti but 1.3.1.2 abbisānta [cf. Altind. Gr. I, §191, c, p.216, 34; also cf. GAARD, Ind., Introdu. § 9c, pp.42-3]. We come across an ungrammatical form anāveran (?) 2.5.9 [cf. WHITNEY § 566-7; MACDONELL § 416; BURROW, op.cit., pp.299-300].

PRESENT INDICATIVE.— The following are the forms peculiar to this text: saṅvatānahai (not found even in the Vedāṅga texts) 1.2.19; vadānahai (twice) 1.5.21, the change of voice from Active to Middle in this case is noteworthy; vidatātha 1.5.24; samavadrānahai 2.2.8; abhyutthāsvānahai 2.4.11; anvavaiṣyānahai 2.5.1; saṅtanvānahai 2.5.16; pranṛpāṇi 2.6.14 [cf. WHITNEY § 560-61; MACDONELL §414; BURROW, op.cit., pp.346-7].

AORIST INDICATIVE.— The following forms are noteworthy: ruśaḥ (a- Aorist) 1.5.24 [cf. WHITNEY § 346-47; MACDONELL § 610]; pradhākṣīt (a - Aorist) 1.1.13 [cf. MACDONELL § 614]; apivāsīt (aiṣ- Aorist) 1.5.24 [cf. MACDONELL § 634].

INTENSIVE.— We come across the following rare forms: nonmānta (Present Indicative) 2.1.3; bobudhatha (Present Indicative used in the sense of Imperative) 1.2.2 (this seems to be an irregular form, for the regular form should have been bobudhtha); cikrandayuh (Opt.) 1.3.3 [cf. WHITNEY § 1006-7; MACDONELL § 646; BURROW, op.cit., pp.364-6].

NEGATIVE.— The following forms are of rare occurrence found only in this text: parīṣati (Present Indicative) 1.2.3; parīhīrṣitāḥ (Past pass.participle) 1.3.19; āripasāṇaḥ (from ṛābh with the prefix ā: Pres.participle) 2.1.12: GARBE's edn of Vait.(3.1) reads āripasāṇa-, whereas

ACD HILL § 535, 48; see 53 b 7.

OTHER FORMS.- The following forms are rare in the S, B and Ār texts: ācamānyam 1.1.39; bhojanāyam 1.3.19; ādattavyam 1.1.25; ātavyam 1.1.23; upane ab 1.2.6 [cf. WILKINSON § 982-65; ACD HILL § 573-4 7].

PARTICIPLES. (a) Present.- The following forms are peculiar to this text: abhinālayānam 1.2.4; snāyam 1.2.5; āmarataḥ 1.2.19; surachīyāna- 1.1.31-32; upavyāyacchānam 1.2.14; abhyayaivālayānam 1.3.12 [cf. WILKINSON § 619; ACD HILL § 467 7].

(b) Past.- No instance of past active participle is available. Past passive participle: abhyayaivālitam 1.3.11-12; prativitam 1.3.22; vichyātaḥ 2.6.6 [cf. WILKINSON § 934-56; ACD HILL § 573-76 7].

(c) Future.- Active participle: asisyam 1.2.5 [cf. WILKINSON § 939; ACD HILL § 533c 7].

DERIVATIVE SUFFIXES:

(a) Primary.- The following forms with suffixes uka- and ana- are not found in S, B and Ār, texts: śikṣuka- 1.1.24; anabhi-vānuka- 1.3.19 (for both these forms see WILKINSON, op. cit., II.2, p.410); anusañnuka- 2.2.6; the most interesting form gāyana- 1. .7; it is not found elsewhere [this is formed from gā 'to sing' + nyuṭ (ana-) vide Pāṇini 3.1.147: nyuṭ ca 7. It deserves to be mentioned in this connection that the kṛt derivative gāyana- explicitly mentioned by Pāṇini 3.1.147 is not attested in any other Vedic text. [On the accent of this word see BALLET, op. cit., II.2, p.49; Altind. op. cit., II.2, p.132 7].

Secondary.- The following forms are not attested in S, B and

Ar texts: acaritā- 1.1.13; anannā- 1.2.33; jighatsutā- 1.2.30; prativṛtataṣṭayā 2.3.12 (Vait.23.2); śaikhya- 1.1.27.

COMPOUNDS.- The compounds are formed in accordance with the usual rules. Nevertheless the following forms are noteworthy: astābr̥sthaḥ (Bahuvrīhi compound) [cf. - ITML § 1394; Altind. Gr. II.1, 114^α; - IEHL § 290 b; EAW GRIAL § 199 ka 7].

The complex dvandva compounds which one finds in the classical prose texts are not infrequent. Some typical instances are:

garbhādhāna- puṣṣavana- śīrāntonnayana- lātākarmāṇāṣakaraṇa- niṣkramāṇaprāṣana- rodāna- cūḍākaraṇa- navanāpīvanāgnihotra- vratacaryāṇī 1.2.23; matsya- kacchapaśīṣumāra- naṣṭra- māra- purīṣa- laṣa- raṣa- niśācāṇā 2.2.5; mūla- kāṇḍa- parva- śaṣṭha- phala- pirocha- rasa- varṇair 1.2.9.

SYNTAX:

USE OF THE CASES.

Nominative.- The Pendent Nominative consisting of a Simple Noun accompanied by Adjectival Qualifiers anticipates an Accusative.

atthe'tarāḥ [apah] perāḥ svādyah śāntās tās tatraivā bhyaśrāṣad abhyaśat śamataṇad 1.1.3 'And the other (waters) which were drinkable, palatable, appeased, -these he, indeed, toiled over there, heated, thoroughly heated'. [See IEHL, op. cit., § 19, Ex 1, p.36 7].

The single instance of a construction with the Pendent Nominative without any Resumption, is seen in GB 1.1.32:

āṁ avid āhur īhoḥ savitar vereṣṣam /
bhergo devasya savayah āṁ āhur //

'What do the seers, Venerable Sir, call? "Savitr's highest bliss (RV 3.62.10)"; what do they call? "The glory of the god (RV 3.62.10)?"

The answer to this question is:

vedāś cchandāśi savitur varoṇam /
bharoḥa devaiva kavayo'mam āhuḥ //

'The Vedas and the Metres the seers call "Savitr's highest Bliss; food" (they call) "The glory of the god!"

[See OH TEL, op. cit., § 24, Ex 3, pp.33-9.]

Accusative.- The Simple Proleptic Accusative (without accompanying infinite Verb-form).

sa yat pūrvam ācīmati sapta prāpāś tām etenā'sinn
āpāyati, tad yathai'tat pṛthivīm antarikṣam divaḥ
nakṣatrāṇy ṛtūn ārtavān saṁvatsarāś tām etenā'sinn āpāyati

1.1.39 'In that he takes the first sip, the seven outbreathings,- these thereby replenishes in him, ..., to wit, the earth, the midregion, the constellations, the seasons, the divisions of the year, the year,- these he thereby replenishes in him.' [See OH TEL, op. cit., § 31, Ex 11, p.76.]

Instrumental.- The Simple Instrumental without accompanying particle.

tam ānehenā [nandat 1.1.1 'It (Brahman) enjoyed (Itself) with that (sweat)']

Ablative.- The Conjunct Ablative accompanied by a particle.

tābhyaḥ śrāntābhyaḥ tapātābhyaḥ saṁtaptābhyaḥ ōm
ity ūrābhyā aksaram udakrāmat 1.1.11 'From these (waters) being toiled over, being heated, being thoroughly heated, the syllable "Ōm" rose up.'

tasmāc chrāntāt tapātāt saṁtaptāt om iti mana
aro'rābhyā aksaram udakrāmat 1.1.5 'From this (Atharvaveda) being toiled over, being heated, being thoroughly heated the syllable "Om", the mind rose up.'

Genitive.- The Simple Proleptic Genitive (without accompanying infinite verb-form).

tasya ha vā etasya bhāṣavato'atharvāya ṛṣeṣ yathai'va
brahmano loṣāni yathā'ṅgāni yathā prāṇa evam evā'sya sarva
ātmā sambhvat 1.1.4 ; Of this same reverend seer Atharvan,
-as the hair of Brahman, as (his) limbs, as (his) breath,-
even so the whole body of this sage came into being. [See
OMTEL, op. cit., § 45, Ex 2, p.100].

The Governing Verb is not a Verb of separation.

tasya [brahmaṇaḥ] śrāntasya taptasya saṁtaptasya
lalāṭe sneho yad ārdram ātāvata 1.1.1 ; On the forehead of
this (Brahman) when it had toiled, when it was heated, when
it was thoroughly heated, sweat was generated. [See OMTEL,
op. cit., § 43, Ex 26, p.106].

The Governing Verb is a Verb of separation. Two instances
are as follows:

(1) tāsāṃ [nadinām] samudram abhipadyamānānāṃ chidvate
nāmadheyam samudram ity ācakṣate, ..., tāsāṃ [vedānām]
vaiṇam abhipadyamānānāṃ chidvate nāmadheyam vaiṇa ity ācakṣate
, ..., tēṣāṃ [vedānām] vaiṇam abhipadyamānānāṃ chidvate
nāmadheyam vaiṇa ity ācakṣate 1.2.10 ; these (rivers) when
they enter into the ocean the (individual) appellation is lost,
they (simply) call them "Ocean"; ...; of these (Vedas) when they
enter into the sacrifice the individual appellation is lost,
they (simply) call them "Sacrifice". [See OMTEL, op. cit.,
§ 49, Ex.29, p.116].

(2) tām [chāyām] aasya [brahmaṇaḥ] kṣamāṇasya svayam
ratō'kandat 1.1.3 ; Of this (Brahman) as it was meditating
this (shadow) the seed oozed off of its own accord. [See

OPTIL, op. cit., § 49, Ex 61, p.122 7. Locative.- The Accompanying Participle is a Past Participle the Verb being Intransitive.

vat sāvaṁ ṛghamedhīvena caranti, pustikarāṇa vai
ṛghamedhīrah, sāvaṁ pṛaṣaṇa pāśūnāṁ, tasmāt sāvaṁ ṛghamedhīvena
caranti 2.1.23 ; As to why they proceed with the Ṛghamedhīya-
sacrifice in the evening; the Ṛghamedhīya - sacrifice is a rite
ensuring prosperity, the evening - time is the prosperity of
the cattle; therefore they proceed with the Ṛghamedhīya -
sacrifice in the evening ; is similarly hypostatized, cf. A-
2.1.6 (MITH, p. 104, 7): prātar abhavat ... sāvaṁ abhavat
'Morning (Evening) came into existence.' [See OPTIL, op.cit.,
§ 59, Ex 8, p.157 7.

Another example of this type is seen in 1.3.14:

vāk tena tṛpyati, vāci tṛtāyāṁ agnis tṛpyaty, aśvaṁ
tṛpte pṛthivī tṛpyati..., dīpau ca'ntardeśeṣu ca tṛpteṣu yāni
dikṣu ca'ntardeśeṣu ca bhūtāny anvāyettāni tāni tṛhyanti ;
speech (and breath; sight; mind; hearing rejoices threat, speech
(and breath; sight; mind; hearing) having rejoiced the fire
(and the wind; the sun; the moon;) ..., those beings which are
connected with the earth (and the atmosphere; the sky; the
waters; the quarters and intermediate quarters) rejoice.
[See OPTIL, op.cit., § 59, Ex 101, pp.172-3 7.

The Accompanying Participle is a Past Participle the Verb being Transitive.

tasmād brahmā stute bahiṣpavacāna vācarati 1.5.11
'Therefore the Brahman-priest causes (the sacrificer to recite
(the relevant formula) after the Bahiṣpavacāna (-stotra) has been

chanted?

See UNTEL, op. cit., § 60, Ex. 173, p.253 J.

The Accompanying Participle is a Present Participle the Verb being Intransitive.

yad agnistoma eva sati vaine dva hotur ukthe atiricvete ... 2.6.6, p.251, 3 'In as much as two Ukthas of the hotr-priest are left over, this sacrifice being an Agnistoma' See UNTEL, op.cit., § 61, Ex 3, p.270 J.

Another example of this type is seen in 2.6.6, p.251, 6.

yad agnistoma eva sati yajñe sarvā devatāḥ sarvāpi chandāṁsy āpvāyavanti ... 'In as much as all the divinities (and) all the metres are made full, this sacrifice being an Agnistoma' See UNTEL, ibid., Ex 9 J.

The Disjunct Gerund.

avāsura yā esu lokesu samavatanta, ..., antarhastāni (AB antarhastānāni) vasūny āśāṁ tūny ādāyanta (GB erroneously reads ādāyanta for ādāya) samudraṁ prārūpyanta (AB pranavyanta) AB 5.11.1 = GB 2.6.11 'The gods and Asuras contended over these worlds; then the gods repelled the Asuras from these worlds by means of the sixth day (rite); and the treasures which were in the hands of these (Asuras), - after they had been captured, - were scattered over the ocean.'

The adjective GB antarhasta- is not recorded in PW; for its formation, cf. WHITNEY § 1310a; Altind. Gr. II.1, § 119, b, c, p.312, 9-14. See UNTEL, op. cit., § 74, Ex 2, pp.311-12 J.

PARTICLE.- The most frequent particle in the text is emphatical yai. In the narratives we always come across the particles ha sma,

ha yai and tadu ha sma.

ha sma : 1.1.33 tam ha smait'tam evam vidvīṁso manvante

...; 1.1.31 etad cha samlītat vīdvāṃśaḥ oṃśāśāñjan
ha vai : 1.2.20 brāhmaṇo ha vā iṣaṇa āgāmā bahāra; 1.2.19
devās ca ha vā amrās cā'sparihanta ...; 1.2.10 vicārī ha vai
kābandhib kabandhasvā'tharvanasra mro...; 1.2.5 ianamejavo
ha vai pārīksito ararāṇ carisṇan taṁ ha sūha: 1.3.3
taṁ ha sūha śvetaketu aruṇero brahmāṇaḥ dr̥ṣṭvā ...; 1.1.15
taṁ ha sūhā'tharvā deyo vijānan

Although the particle yāva appears in those passages which are borrowed by G3 from other texts, yet once in an original passage 1.2.5, it is attested: e.g. iṣa vāva lolā yat sādhyā devāb

The particle iti usually comes at the end of a sentence, but there are some instances where the insertion of iti is in the middle of the oratio directa e.g., 1.1.6 tasṁāc chr̥āntāt taptāt sātaptāt om iti sūna evor̥dhvan ...; 1.1.11 t̥ābhyaḥ śr̥āntābhvas taptābhyaḥ sātantābhyaḥ śam ity ūrdhvan

§ 8. LEXICAL NOTES

(The page numbers refer to Gao's edition)

1. Some words not recorded either in PW or MW or in both:

acaritin- "one who is not possessed of good conduct" (1.1.13, p.10, 1.15); not recorded in PW and MW.

aniti-(?) this word would mean "breathing or life", it is used as a sacrificial formula, the reading should better be anviti-, see Ved. Conc., p.63b, "following" (1.2.13, p.179, 1.13); not recorded in PW and MW.

anāhika- "(the rite or sacrifice) lasting for more than one day" (1.5.11, p.237, 1.19); not recorded in PW and MW.

antarhastā- "that which is in the hands" (2.4.11, p.260, 1.6), cf. antarhastina-; not recorded in PW and MW.

anastha- "possessed of food" (1.3.19, p.39, 1.6); not recorded in PW and MW.

apātveti (apa + ati + √i) "to escape" (1.3.20, p.92, 1.19); not recorded in PW.

avanūti- (cogns of √ and I read avānūti-) "roaring" (1.2.16, p.106, 11.2, 15); not recorded in PW and MW.

āstastu- (ā + √sas 'to sleep' + -tu-) "one who sleeps less" (1.1.33, p.27, 11.3-4); not recorded in PW and MW. [See my paper "A note on the word 'upāśāra' (?) in Gopatha Brāhmaṇa 1.1.33" (submitted to the Vedic section of AIUC 2. IV, Varanasi, 1963; SP, p.23 7. This paper will appear under the title "Two hapax legomena in the Gopatha Brāhmaṇa 1.1.33" in the 'Vitarāṇa', Kendriya Sanskrit Vidyapeetha, Tirupati.

Viṇapayanti (vi (-ā) + √ii) "to cause to win" (2.5.3, p.134, 1.14); cf. PW 13.7.15 (sg.); 5.5.14; 16; 13.7.9; 12 (pl.); not recorded in PW. urātti- "lifting up" (1.2.24, p.63, 1.12);

not recorded in PW. upavṛāyacchanāna- (upa + vṛā + √yāc)

"stirring" (1.2.14, p.47, 1.3); not recorded in PW and MW.

upavatastha (upa + ava + √athā) "to stop" (1.2.5, p.36, 1.15);

not recorded in PW and MW.

ekapātinī-(?) "having one foot" (2.4.15, p.227, 1.5); cf.

ekapātinī-; not recorded in PW and MW.

avya- "evil" (?) (1.6.12, p.62, 1.3); not recorded in PW and MW.

khilāsruti- "complementary scriptural passage" (1.1.19, p.42,

1.5); not recorded in PW and MW.

surita- "multiplied" (2.3.7, p.193, 1.10); not recorded in PW.

nāpaga-(??) (2.3.23, p.213, 1.3); G suggests nāpaga-(na +

apaga-) "one who does not go away" (?); not recorded in PW and MW.

nābhu- "meaning is uncertain" (2.2.13, p.179, 1.9); not

recorded in PW.

nāstha- "existing among names" (1.3.19, p.39, 1.5); not

recorded in PW and MW.

nāśhvāta- "nouns and verbs" (1.1.14, p.16, 1.14); not recorded

in PW and MW.

nāśarātri- "a quarter of the night" (1.5.5, p.120, 1.1); not

recorded in PW and MW.

nāśāha- (compound of nāśa + ahan) "a quarter of the day" (1.5.5,

p.120, 1.1); not recorded in PW and MW.

prāṣṭhāṇḍilāni (?) (1.5.3, p.116, 1.6), the parallel passage 12.2.4.14

reads karukarāṇi meaning "the vertebrae of the spinal column"; not recorded in PW and MW.

neśāsana- (?) (1.5.5, p.120, 1.4), cf. romāsana-; not recorded

in PW and MW.

pratilobha (prati + √lobh) "to plunder" (1.3.5, p.69, 1.9);

not recorded in PW and MW.

pratisambhaya (prati + sam + √bhā) "to go towards" (1.2.4, p.36,

1.9); not recorded in PW and MW.

pratiśāyā pratiśāyā syāt "after she has had her bath" (?)
(1.3.23, p.92, 11.15, and last one); not recorded in PW and MW.

bhṛgvanāyama- "possessed of the Bhṛgu and Aṅgirasas,
i.e. of the Atharvaveda" (1.1.39, p.32, 1.5); not recorded
in PW and MW.

mahāvāya- "most praiseworthy" (1.3.2, p.65, 1.10); not
recorded in PW and MW.

maṣasara- "hair-concours" (1.1.13, p.38, 1.7); not recorded
in PW and MW.

virebha- "different sound" (?) (2.6.13, p.266, 11.2-3); not
recorded as substantive in PW and MW.

sādhiti- "joining together" (1.1.14, p.11, 1.16 and so forth),
cf. nasadhiti-, ^{Vasudhiti-} etc.; not recorded in PW and MW. sarpadaśṭra-
(G suggests: sarpadaśṭra-) "having snake-like fang" (1.2.3,
p.42, 1.9); not recorded in PW and MW. sūryavāṅga- either
"a proper name of a particular part of a śāstra" or "the
śāstra- portions having Śūrya (sun) as their sign" (1.3.14,
p.201, 1.5); not recorded in PW and MW. sthānupradānakara-
"the cause of lengthening of the place (of articulation)"
(1.1.4, p.16, last line); not recorded in PW and MW.

2. Words or expressions occurring only in AV texts:

adhiḥ pratvāṇīta- "when water is added to it ..." (1.3.12,
p.79, 1.2).

apāśvata (apa + √śa 'to sing') "you sing" (2.2.14, p.130, 1.17).

gaviḍā- "the cow whose milk is used in the Agnihotra" (1.3.12,
p.79, 1.10). pitryucyāta- "investiture with the cord sacred to
the Pitṛs" (1.3.12, p.79, 1.10).

prativāta- (prati + Vvī) "covered" (2.3.2, p.223, 1.6).

samvānta- (sam + vi + Vyam) "overflowed" (1.3.12, p.79, 1.1).

3. Words of single occurrence:

āla- "?" (1.2.21, p.53, 1.13).

āslāgrāha- "?" (1.2.21, p.59, 1.4).

ārti- "born of pain or sorrow" (2.1.15, p.153, 1.6).

kāruvidā- "?" (1.2.21, p.59, 1.4).

cilvāṭi- = perhaps cillāṭa-, see WM, p.399 "an animal of the khāmīṭa class" (1.2.3, p.4), 11.3-9).

daśa (? inj. first per.sg.) perhaps used in the sense of second per.sg., the expression is dāyū (dā + āyū) daśa, meaning "(o Brahman) do not strike down the life (i.e. man)" (1.6.24, p.133, 1.8).

vaśerāt (Vās) "my desire" (2.5.9, p.236, 1.7). sahāraṅgha- "co-commencement" (2.1.12, p.152, 1.5).

4. Words connoting a particular meaning:

śoṇavara (Vās) here perhaps used in the sense of "to spread" (2.5.9, p.236, 11.3-4).

vinīte (Vīṇi) perhaps meaning "he favours" (2.3.13, p.224, 1.14).

dvādaśavarṣa- adjectival sense "of twelve years"

(1.5.25, p.141, 1.1), cf. trivarṣa- Lāṭ (cited by Aryendra SHARMA, op. cit., p.155).

śrayaṣa- "name of an animal" (?) (1.2.13, p.52, 1.11).

5. Dubious readings:

kālāsa- stuti-gopānāvanam (W and K: kālāsa-stuti-gopālāvanam),

the meaning of the word kālāsa- or kalāsa- still remains a moot-point, according to K, the word means "energetic person"; thus the expression could be rendered as "the path of guarding by means of the eulogy of an energetic person" (1.5.24, p.13),

11.10-11). divyatri- (should be splitted as divi + atri-), the expression divyatrir ha tatati should be rendered as "Atri used to heat (himself) in the heaven" (1.2.3, p.40, 1.7). nirakrama- "undamaged" (?) (2.4.6, p.214, 1.3). anuhe vasita "7" (1.3.5, p.69, 1.3), G suggests maha evasit. yacovaya- (-g) (?) G doubtfully conjectures yacan vacchet, OETL, op. cit., § 60, Ex 176, p.263, thinks it to be a graphical error for yacavaya- "restraining of speech" (1.3.3, p.66, 1.13). saidhyukṣa- (saidhi + ukṣa-), the expression nirnikṣaiva kulasya saidhyukṣa would perhaps mean "by means of the large transition of a pure (or purified) family" (2.4.12, p.72, 1.5). sacitsaibarhiḥ "the firewood and the sacrificial grass" (1.1.39, p.31, 1.16).

6. Emendation:

Read agnir āditya yama ity aṅgirasah for agnir ādityāva śamvaty aṅgirasah (G's edn) or agnir ādityāva va ity aṅgirasah (edns of V and K) "Agni, Āditya, Yama -these are the Aṅgirasas" (1.2.9, pp.42-3, last line and first line). Read as a compound aṅgā-parvāṇi for aṅgā parvāṇi "limbs and joints" (2.1.2, p.146, 1.2). [See my paper " on the expressions bhṛgyaṅgirasā māra (GB 1.2.9) and aṅgā parvāṇi (GB 2.1.2)", in Landekar Fel. Vol., ^{1969, Feb. 190-92} CASI, Poona, University]. Read anarhan for manarhan of G's edn "an unworthy one" (2.3.6, p.193, 1.1). Read anāśvāna- for pāśvāna- of the edns of V and K "one whose food is not to be consumed" (1.3.19, p.39, 1.4), see

JB 140 and 206.

Read antary ity atha for tiṭṭhety atha "and in between" (2.4.13, p.220, last line).

Read anyavanavati for anyavanavanti "he goes" (2.2.3, p.173, 11.13-14).

aparāgya- (?) ~~CONFUSION~~ suggests aparārdhya-, the expression brahmacariṇaṃ aparāgyā yā ... may mean "those who have not observed celibacy ..." (?) (1.1.13, p.10, 1.15).

Read apasaṃvatsasthū for apasaṃvatsuh (?) "they stayed suitably in this manner" (?) (1.3.30, p.90, 1.6).

Read āriya-nigama- for āriṇīnigama- "well satisfying Vedic doctrine" (1.1.39, p.31, 1.8).

Read upākāriṣam for upākāriṣ "I have done good (to you)" (1.1.33, p.27, 1.3). [See my paper "A note on the word 'upākāriṣ' (?) in Gopatha Brāhmaṇa 1.1.33", submitted to AIOC XLIV, Varanasi, 1968; SP, p.23_7. This paper under the title "Two hapax legomena in Gopatha Brāhmaṇa" ^{1.1.33} is accepted for publication in the 'Vimarsa', Kendriya Sanskrit Vidyapeetha, Tirupati.

Read śūpatvalīṣa for śīśūpatvalīṣa "it is swift of motion" (2.6.14, p.263, 1.9).

Read ūrain- for ūra- "wavy tree" (?) (1.2.14, p.47, 1.11).

Read ṛivad bhūtam for ṛay ṛg bhūtam of G's edn "moving existent" (1.1.9, p.8, 1.5).

Read grhiṇīm āvayuh (ā + vān - 'to sound') (edns of M and K) for grhiṇī mā māvam "they should speak to the householder's wife" (1.2.6, p.33, 11.10+11).

Read rathānān nantaram (ends of M and K) for rathānānvantaram of G's edn "distance of a hundred chariots in between" (?)

(1.4.23, p.111, 1.6).

Read sāṃāivaśvasīdat for sāṃāivaśṭhasīdat "it (the death) waited in the Sāmans and Ājya (-śāstras)" (2.3.12, p.199, 1.10).

§ 9. GEOGRAPHICAL DATA

The GB text furnishes us with sufficient geographical data. It is remarkable to note that the whole data are confined only to two sections, viz. GB 1.2.3 and 17. An adequate geographical knowledge is, certainly, a sine qua non for the proper understanding of the then geographical position. Besides, some other names of the places and regions such as the Kāśyapatuṅga, Vasiṣṭhaśilā, Agastyatīrtha etc., the copulative compound names, namely, the Aṅga-Magadha, Kāśi-Kausāla, Kuru-Pañcāla, Śalva-Matsya and Savaśa-Uśīnara, are especially of enormous importance in assessing the geographical boundary (-ries) known at the time of the composition of the text. Let us now record the names and make an attempt to identify them with the modern names of places, regions, rivers and mountains etc., as far as possibly we can with the help of the available sources.

AGASTYA - TĪRTHA

The name Agastya-tīrtha occurs only once in GB 1.2.8 in the whole of the Vedic literature. In view of complete silence of the earlier Saṃhitā and Brāhmaṇa texts about this name, we cannot decide with certaintyⁿ the location of this place. Therefore, the only course open is to take into consideration the epic and Purāṇic references. Mostly, the

earlier references to this name are found in the MBh (1.203.1-3; 3.36.1-3; 10; 3.113.4 etc.). In MBh (1.203.3) the Agastya-tīrtha is said to be one of the five Nārītīrthas, and in accord with (3.113.4) this holy place of Agastya is in the Dravida region near the southern ocean. In the epics and Purāṇas we often come across the famous Agastya legend according to which the Vindhya mountain paid homage to this seer and the seer asked him to bow down himself on his return from south (MBh 3.104). Agastya is always associated with south (see e.g. Bāṇ., Aranyakāṇḍa 11; Brahmapurāṇa 113.2).

Modern scholars like ALI¹ and BAPPAI² locate this place on the basis of the above-mentioned MBh references near the southern sea. According to BAPPAI the description of the MBh helps us to identify this Tīrtha with Agastyaśālai, a part of the Elamalai mountain which separates Tinnevely from Travancore. The river Tāmaraparṇī rises from this hill. The Agastya-parvata as the source of the river Tāmaraparṇī seems to be no other than the Agastya-tīrtha (Agastyaśālai). DAI³ points out that Agastya seer is still said to be alive, at the Agastyakūṭa mountain in Tinnevely, from which the river Tāmaraparṇī takes its rise. Thus, from all these references it is obvious that ^this Tīrtha was in the southern part of India. In the Aṣṭādhyāyī of Vāpiṇi there is no reference either to this Tīrtha or to the Agastya Āśrama (s) as such.

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1. The Geography of the Puranas, New Delhi, 1966, pp.130-31.
 2. (Ed.) The Geographical Encyclopaedia of Ancient and Mediaeval India, Pt. I (A-I), Varanasi, 1967, p.6.
 3. Geographical Dictionary of Ancient and Mediaeval India, II edn (1913), p.2.

AṅGA

The earliest reference to this name is found in AWŚ (5.22.4) in connection with the other distinct peoples the Gandhāris, Mūjavants and Magadhas.¹ In AB (1.2.10) we find the compound name Aṅga-Magadha. MACDONELL and KRITH further say that the Aṅgas in later times were settled on the Ganga and Ganges. PARCETTE² is inclined to regard them as non-Aryan people who came over-sea to Eastern India. However, there is nothing in the Vedic literature to throw light on this hypothesis.

DEI³ identifies this country with the modern Bhagalpur including Monghyr. According to the Buddhist canons it is one of the sixteen Powers or Great countries (called Mahājānāpadas)⁴ mentioned in the Pitakas [e.g. Aṅguttara Nikāya, 5 Vols (PB) 1.213, iv. 255; 256; 260-7]. It was to the east of Magadha, from which it was separated by the river Campā, and had as its capital city Campā, near the modern Bhagalpur.⁵ According to the Harivaṃśa (32.49) 'Vālinī' was the capital of Aṅga. In the Rām. (1.17.36) the Campā is the city of king Lomapāśa, and in the MBh (13.42.16) the cities Campā and Vālinī are associated with Karna. The present districts of Bhagalpur and Monghyr formed, according to the

1. Cf. MACDONELL and KRITH, Vedic Index, Vol. I, p.11.

2. Jind, 1903, p.352 (cited by MACDONELL and KRITH; ibid.)

3. Op. Cit., p.7.

4. Cf. G.P. MALALANKE, Dictionary of Pāli Proper Names, Vol. I, reprint edn, London, 1966, p.18.

5. A. CUNNINGHAM, The Ancient Geography of India, Pt. II, Varanasi, 1963, pp.546-7.

tradition, the Kingdom of Aṅga.⁶ The two villages Campānagara and Campāpura near Bhagalpur are believed to have been the actual sites of the ancient capital of Aṅga. But, on the contrary, epigraphic evidence seems to locate the city near the Lakhisarai in the western border of the Monghyr district situated on the confluence of the Ganges and the Campā (modern Cāndan).⁷ The river Campā flowed between Aṅga and Magadha.⁸ Thus, it is very clear that the Aṅga region formed part of the modern Bihar state of the eastern India.

UŚĪNARA

In AB (3.14) the Kuru-Pañcālas are mentioned as dwelling together with the Vāsas and Uśīnaras in the 'Middle Country'.¹ In the Laṅkātakī Mānasa (4.1) also the Uśīnaras are mentioned with the Kuru-Pañcālas and Vāsas, whereas in GB (1.2.10) the Uśīnaras and Vāsas (GB reads śavasa) are northerners. In LV (10.59.10) the people is alluded to by reference to their queen, Uśīnarāpī. However, Śāyana takes the term uśīnarāpī to mean 'a particular medicine'. WILSON² thinks that the Uśīnaras earlier lived to the north-west, but for this reason according to MACDONELL and SMITH there is no clear evidence.

6. BAJPAL, op. cit., p.23.

7. Ibid.

8. PARGITER, Political History of Ancient India, p.75 (cited by BaJPAL, ibid.).

1. Cf. MACDONELL and SMITH, op. cit., Vol.I, p.103.

2. Altindische Leben, p.130 (cited by MACDONELL and SMITH, ibid.).

Pāṇini (4.2.113) mentions the 'śīnara as a part of the Vāhika region (cf. Rāṣīkā on Pāṇini 4.2.113: uśīnareṣu va vāhika- śīnara). Thus he mentions the Kekaya, Uśīnara and Madra as the three divisions of the Vāhika region to which according to AGRAVALA³ is to be added the fourth division 'avasa. AGRAVALA⁴ locates the Madra and 'śīnara between the rivers Chenab and Ravi in the north and south respectively.

Ṛṣīdrona

In GB (1.2.8) we come across the expression: ṛṣīr ṛṣīdrona'bhṛatapat. Here since there is no mention of a particular seer, therefore, the expression can be interpreted as "the seer underwent penance in a place called 'Ṛṣīdrona' (or in the general sense of 'in the dwelling of the seer')". The lexicon takes it to be 'name of a place'. However, besides this reference there is no help to locate this place.

Ṛṣīvana

The GB (1.2.8) refers to the Ṛṣīvana in connection with a legend which appears to be of Purāṇic nature. Therein the Brahmacārin is referred to as one who stands by means of his one foot in the Ṛṣīvana for one thousand years of the Brahman. Most probably, the expression refers to the name of a place or it may

3. India as known to Pāṇini, Revised edn, Varanasi, 1963, p.54.

4. Ibid.

carry the general sense of "in the hermitage (or forest) of the seer (s)". Except this place there is no reference to this expression in the Vedas, epics and the Purāṇas.

In this connection a reference may be made to the Ṛṣigiri, which is said to be a mountain in the Magadha region in MBh (2.19.2). If the Ṛṣivana of GB lies in the Ṛṣigiri of MBh, then it may be located somewhere in the Magadha country.

KĀŚYAPATUṆGA

Any earlier reference to this name appears to be absent. The GB (1.2.3) refers to the Kāśyapatuṅga in connection with the seer Kāśyapa, who underwent penance at this place. According to ALI¹, MBh (6.6.36) describes the Kāśyapadvīpa and Nāgaradvīpa as the two ears of the śaśa 'the hare' (a portion of Jambūdvīpa), situated in the north and south respectively. The same scholar further points out that the Kāśyapadvīpa does not seem to occur in the Purāṇic tradition. ALI² identifies the Kāśyapadvīpa of MBh with the Kamchatka and the Nāgaradvīpa with the Malay.

In the Buddhist canons we do find references to the

1. Op. cit., p.36.

2. Ibid., p.200, f.n.33.

constitute the Ūśīnaras, whose name is very rare in the Vedic literature. In GB (1.2.10) the compound reads kāśī-kaśāla-. In the Buddhist canons it is stated as one of the sixteen Mahājanapadas (Āṅguttara Nikāya 1.213 etc.)².

Pāṇini (4.2.116) does not mention Kāśī as an independent monarchy like Kosala and Magadha. He also mentions the term Vārāṇasī (the capital of the Kāśī janapada) in a śaṅa 4.2.27 and its citizens as vārāṇasīya-³.

According to ALI⁴ it was extended to and included the southern portion of the Gaṅgā-Gomati doab and also the Trans-Gaṅgā tract bounded in the north and south by forest belts.

K U R U

The Kurus appear as by far the most important people in the Brāhmaṇa literature.¹ The Kuru-Paṇcālas are often referred to together (e.g. JUB 3.7.6; 3.7; 4.7.2; Kauṣ Up 4.1; ^{v2.10} Gāṇḍ 10.6; VSK 11.3.3). The territory of the Kuru-Paṇcālas is mentioned in AB (3.14) to be the middle country (Madhyadeśa). A group of the Kuru people still remained further north-the

2. See MAHARISHI, op. cit., Vol. I, pp. 692-3.

3. AGRAWALA, op. cit., p. 61.

4. Op. cit., p. 135.

1. MACDONELL and KITTEL, op. cit., Vol. I, pp. 165-9.

Uttara Kuru beyond the Himālaya.

Frequent references to it are made in the Pāli canon. It is a country, one of the sixteen Mahājanapadas (Dāgha Nikāya ii. 200; Ahuttara Nikāya i.213 etc.). The Kuru country is generally identified with the district around Thanesar, with its capital Indapatta, near the modern Delhi.²

Pāṇini (4.1.172) mentions Kuru. He also mentions the town of Hastinapur (6.2.101), which was its capital. According to Ashtadhyāyī³ the region formed by the triangle of Thaneshwar, Nissar and Hastinapur was distinguished by the three names: Kuru-rāstra proper between the Gaṅgā and the Yamunā with its capital at Hastinapur, Kurujāngala equal to Rohtak, Hansi, Hesar; and Kurukṣetra to the north with its centre at Thaneshwar, Kaithal, Karnal.

Kṛṣṇāsīlā

In GB (1.2.3) the Kṛṣṇāsīlās 'the black stones' is said to be the second hermitage of Vasiṣṭha, the seer, the first one being the Vasiṣṭhasīlās. Besides this occurrence there is no mention of both these names. From the expression vipāṇamध्ये "in the middle of the river Beas", it would be not ^{be} illogical to

2. CUNNINGHAM, op. cit., p.379 f.

3. Op. cit., pp.55-6.

conjecture that both these Āśramas must have been somewhere in the middle of the river Beas, that is to say, somewhere in the Kulu, Mandi and Kangra districts of the Himachal Pradesh.

KOSALA (KAUSALA)

Kosala is the name of a people not occurring in the earliest Vedic literature. ŚB (1.4.1.1.ff.) gives the Gadānīrā as the boundary between the two peoples-Kosala and Videha. Gā (1.2.10) reads the compound kāśī-kausa-. According to MACDONELL and KRITH¹ the Kosala lay to the north-east of the Ganges and corresponded roughly to the modern Oudh. In accordance with the Pāli canons it is one of the sixteen Mahājana-padas. Kosalā was to the north-west of Magadha and next to Kāśī.² At the time of the Buddha Savatthi was the capital of Kosala. It is often mentioned in the compound kāśī-kosala-.

Pāṇini (6.1.171) mentions Kosala. Its town Ārāvastī is mentioned by Pāṇini in a Ganapāṭha; also the two terms Marayu and Ikṣvāku in (6.4.174). Patañjali mentions Ikṣvāku as a janapada (4.2.104; KILHOLM'S edn, Vol. II, p.293) which was obviously the same as Kosala.³ The Kosala janapada approximately coincided with the Marju-lāpti doab. Ārāvastī has been identified with Sahet-Mahet which lies on the boundary of the Gonda and

1. Op.cit., Vol.I, p.190.

2. HALAL, ibid., op. cit., Vol.I, pp.695-7.

3. AGRAWALA, op. cit., p.61.

Bahraich districts, nineteen miles from Balrampur. At times Kosala extended further south beyond the Sarju and included not only the Gomati-Gaṅgā-Saraju triangle but also absorbed the janapada of Kāśī.⁴

GUṄGUVĀSA

In RV (10.43.3) the descendants of Guṅgu are referred to as Guṅgus, apparently as friends of Atithigava. GB (1.2.3) refers to Guṅguvāsa (i.e. the dwelling of the Guṅgu or Guṅgus) in connection with the penance which Guṅgu underwent. We do not know much about these people and their place of dwelling as such.

JĀMADAGNA

Jamadagni, the mythical sage is sometimes associated with Viśvāmitra (e.g. RV 10.167.4). In GB (1.2.8) also he is associated with Viśvāmitra; both of them undergo penance in a place called Jāmadagna or in a place connected with Jamadagni. Both these seers are connected with the Bharatas, therefore, it would be quite natural to assume that Jamadagni's place of penance must be somewhere in the region of the Bharatas. In the later Purāṇic texts like Padma Purāṇa (Uttarakhaṇḍa 263) there is a reference to the penance of Jamadagni for one thousand years. This place may be located somewhere in the region of the Kurus.

4. ALI, op. cit., p.136.

PAÑCĀLA

The Pañcāla occurs in combination with the Kuru region in *R̥āṣṭra* (10.6). Pañcāla is the later name (*ŚB* 13.5.4.7) of the people called Krivi in *BV*. The *AB* (3.14) refers to them in connection with the Kurus. In *GB* (1.2.10) they appear in combination with the Kurus.

In the Pāli canons it is referred to as one of the sixteen Mahajanapadas. It consisted of two divisions: Uttara-Pañcāla and Dakṣiṇa-Pañcāla. The river Bhāgirathī formed the boundary between the divisions. Pañcāla is generally identified with the region lying towards the north and west of Delhi, from the foot of the Himālayas to the river Chambal.¹ *ALI*² thinks that the Janapada of Pañcāla may be considered as coterminous with Rohilakhanda of modern days, with the addition of the central portion of the Yamunā-Gaṅgā doab added to it. It had two divisions, the northern with its capital at Ahicchatra and the southern with its capital at Māpila. The Ahicchatra has been identified as Rāmanagara (in the Bareilly district) and Māpilya (in the Furrukhabad district) respectively. The dividing line between the Northern and Southern Pañcāla was the river Gaṅgā. Both the Kuru-Pañcāla regions were very famous in the later Vedic literature and more particularly in the epics and Purāṇas.

1. B.C. LAW, *Geography of the Early Buddhism* (cited by *BALABHADRAN*, *op. cit.*, Vol. II, p.133).

2. *Op. cit.*, p.135.

MAGADHA

Magadha is the name of a people who appear throughout Vedic literature as of little fame. The earliest reference to this ^{are} ~~is~~ found in AV¹ (6.2.14) in connection with the distinct peoples the Gandhāris, Mūjavants and the Aṅgas; and in AVP (13.1.12) in connection with the Gandhāris, Mūjavants and the Kāśis. In GB (1.5.10) the Magadhas appear in combination with the Aṅgas.

Magadha formed one of the sixteen Mahājanapadas. By the time of Bimbisāra, Aṅga, too, formed a part of Magadha, and he was known as king of Aṅga-Magadha. At the time of the Buddha, the kingdom of Magadha was bounded on the East by the river Campā, on the South by the Vindhya Mountains, on the West by the river Sonā, and on the north by the Ganges. Magadha is identified with the modern South Bihar.¹ Pāṇini (4.1.170) mentions Magadha. It was a famous monarchy in Pāṇini's time. According to AIT², Magadha was to further East of the Kāśi-Kosala janapadas beyond the Sonā and south of the Ganges. It was bounded by the river Sonā on the West, the Ganges on the North and the spurs of the Vindhyan plateau which touch the Ganges near Monghyr on the East, and Vindhyan forests on the South.

MATSYA

Matsya appears to be the name of a people in RV (7.13.6), where they are ranged with the other enemies of Sudās. In GB (13.6.4.9) Dhvaṣṇ Dvaita is mentioned as a Matsya king.

1. MAGADHA, op. cit., Vol. II, pp.402-4.

2. Op. cit., p.136.

The Matsyas as a people occur also in Lauṣ Up (4.1) in connection with the Śālvas. There is no reason to doubt that the Matsyas occupied much the same territory as in epic times, say Alwar, Jaipur, Bharatpur.¹ According to AG² it is fixed beyond doubt that the Matsya had its capital at Vairāṭa (Dairāṭ in Jaipur).

VASIṢṬHĀS ILĀ

In GB (1.2.3) the Vasiṣṭhāsilā is said to be the first hermitage of the seer Vasiṣṭha, the second one being the Kṛṣṇāsilā. Both these Āśramas are mentioned to be somewhere in the middle of the river Beas. It seems to be reasonable to think that this hermitage must be somewhere in the districts of Kulu, Mandi and Kangra of the Himachal Pradesh.

VASĀ

Vasā is the name of a tribe mentioned in AB (3.14) as being in the Madhyadeśa along with the Kurus, Pañcālas and the Uśīnaras. GB (1.2.10) reads: savasosīnareṣu¹ (G's edn). The Vasas and Uśīnaras are mentioned together in G.

1. MACDONELL and SMITH, *op. cit.*, Vol. II, p.132.

2. *op. cit.*, p.56; also AGI, *op. cit.*, p.137.

1. See Vedic Index, Vol. II, p.367.

The edns of M and K read śavasosīnareṣu, whereas G's edn reads savasosīnareṣu. The former reading according to MACDONELL and SMITH, *op. cit.*, Vol. II, p.273, n.3, is nonsense. Cf. AB 3.14.3 which reads: savasosīnareṣu (śa - vasā - uśīnareṣu).

Dr. S. S. S. accepts the reading Śavasa-, and according to him the fourth division Śavasa should be added to the three divisions, viz. Kekaya, Uśīnara and Yadra (Pāṇini 4.2.113). Moreover, he thinks that the name Śavasa or Śvasa seems to be preserved in the modern name Chhibha comprising Dinch, Rajauri and Bhiabhara.

VIPĀS

There is a reference to the river Vipās (Beas) in connection with the two Āśramas of Vasistha in GB (1.2.3).

ŚĀLVA

Śālva as the name of a people is found in GB (1.2.10) together with that of the Matsyas. MBh (2.13.25) refers to the Śālvas with the Śūrasenas, Bhadrakaras, Bodhas and Paṭaccaras. According to DRY¹, the Śālva comprised portions of the territories of Jodhpur, Jaipur and Alwar. A. I. thinks that the Śālva (proper) janapada occupied the Sheikhawati-Loharu-Bhiwani region.

Pāṇini mentions Śālva (6.2.135), Śālveya (4.1.169) and Śālvāyaya (4.1.173) as three distinct janapadas. A. I.³ thinks that the only place left for Śālva coincides with the territory extending from Alwar to north Bikaner. He further suggests that the Śālvas seem to have migrated from Baluchistan and Sindh. Pāṇini in the Gaṇapāṭha to 6.3.117 mentions the name of Śālvakagiri, the present Kālā mountain.

2. Op. cit., p.54.

1. Op. cit., p.175.

2. Op. cit., p.138

3. Op. cit., p.56-7.

§ 10. THE RITUAL

From the ritual point of view there is very little which is original with the text or which is strictly in accord with the Ātharvagic tradition. GB has mostly borrowed its ritual from other Sāṃhitā/ Brāhmaṇa texts. Besides this, there is some originality with the text with regard to the ritualistic facts.

(a) PRIEST, PARTICIPANTS, CLASSIFICATION OF SACRIFICES AND THE YAJÑAKAMA

The usual division of the officiating priests is as follows:
The Hotṛ-The Maitrāvaruṇa, Acchāvāka and Grāvastut.
The Adhvaryu- The Pratiprasthātṛ, Ugrṛ and Unnetṛ.
The Udgātṛ- The Prastotṛ, Pratiharṛ and Subrahmaṇya.
The Brahman-The Brāhmaṇācchāmsin, Āgnīdhra and Potṛ.

Besides these sixteen officiating priests, there is seventeenth, namely the Śadaśva, who is necessarily to be selected in certain Soma-sacrifices like the Vājapeya, and optionally in other Soma-sacrifices. There are the Cakṣvādhvaryus, who assist the Adhvaryu and the Pratiprasthātṛ; and also minor attendants¹.

In GB 1.2.19, the assistants of the Brahman-priest are stated to be the Śadaśva, Brāhmaṇācchāmsin, Potṛ and Āgnīdhra. But in GB 2.3.14 the Brāhmaṇācchāmsin, with Maitrāvaruṇa and Acchāvāka, figures as one of the assistants of the Hotṛ.

1. For the division of the officiating priests, see Vait.11.3; GB 1.2.19; cf. Kāt 6. 7.1.3-9; cf. BAIG, *AS* Vol.I, *Introdn.*, p. 53; see C.G. Sankar, *A Survey of the Grāntasūtras*, *J. Rom. U.* Vol.XIXV(New Series); Pt. 9 (September, 1968), p.7.

PARTICIPANTS IN A SACRIFICE

According to GB 1.5.24, there are twenty-one persons involved in a sacrifice. The enumeration is: the seventeen priests (sixteen officiating priests and seventeenth the *śadasya*), eighteenthth the householder's wife, nineteenth- the immolator of the victim, twentieth-the householder himself, and *Aṅgiras*, the bearer of the order of sacrifice, is the twenty-first.

CLASSIFICATION OF SACRIFICES

Classification of sacrifices into three groups, namely, the seven *Pākayajñas*, the seven *Haviryajñas*, and the seven *Samayajñas* is perhaps given for the first time in GB 1.5.23 in the *Śaṁnitā* and *brāhmaṇa* texts.² The classification of these sacrifices is as follows:-

- (i) The seven *Pākayajñas*: Evening and morning Homas, *sthālīpāka*, *Navasthālīpāka*, *Bali*, *Pitryajña*, and seventh the *Aṣṭakā*, i.e. the Animal Sacrifice.
- (ii) The seven *Haviryajñas*: The *Agnyādheya*, *Agnihotra*, *Paurṇamāsī*, *Aśvāsyā*, *Naveṣṭi*, *Cāturmāsya*, and seventh the *Paśubandha*.
- (iii) The seven *Sutya*s: The *Agniṣṭoma*, *Atyagniṣṭoma*, *Uthya*, *ḥodeśin*, *Vājapeya*, *Atirātra*, and seventh the *Aptoryāman*.³

2. *Śrautaśāstra*, Vol. I, Pt.1, Preface, p.26, however, says that "the classification of sacrifices into three groups, ...is not given in any of the *Śaṁnitās* or *brāhmaṇas*!"

3. For the three-fold division of sacrifices, see SBE XIX, p.363; cf. Lat 5.4.23; SBE 2.4.4, etc. It is remarkable to note that GB does not include *śrautāṇi* in the *Haviryajñasamsthā*s; moreover, the *Śarā* and *Purṇamāsa* are treated as two separate *Haviryajñasamsthā*s.

THE YAJÑAKRAMA

The GB 1.5.7 gives the following order of sacrifices:

The Agnyādheya, Pūrpāhuti, Agnihotra, Parsapūrṇamāṣau, Āgrayapa, Cātursāsyas, Paśubandha, Agniṣṭoma, Rājasūya, Vājapeya, Āsvamedha, Puruṣamedha, Sarvamedha, Dakṣiṇāvant (i.e. a sacrifice possessed of Dakṣiṇās), Adakṣiṇa and Sahasradakṣiṇa.⁴ This yajñakrama is quite distinct from all other yajñakramas.

(b) THE ODANASAVA

There is mention of 'Odanasava' in GB 1.3.19, dealing with the Dīkṣā-rite connected with the Agniṣṭoma. According to G. A. 1¹, sava- is the name of special religious ceremonies of one day because in them one undergoes the process, an-, i.e. is anointed (consecrated) with lordship (supremacy)?

In ritual practice the term sava- stands for the paradigm of the Brāhma in which the sacrificer aims at the acquisition of the higher status in life.² In the Ātharvāṇic tradition twenty two navas are enumerated.³ Among the navayajñas the last rite is the Odanasava, the sava- of a rice-dish, which is described at length by Āp SS 22.25.19 ff.

4. Cf. Vait. 43.43, which states that "the yajñakrama should be adopted from the Brāhmaṇas"; the Brāhmaṇa perhaps refers to GB. Also cf. G. A. 1¹, Vait. (Tr.), p. iv.

1. The Navayajñas, Introdn., p. 13.

2. For the meaning of the word sava-, see e.g. J. C. H. B. 1.1.1, pp. 212, p. 72 ff.

3. On ^{the} enumeration of these navas, see G. A. 1¹, The Religion and Philosophy of the Atharvaveda, p. 190.

In the Ātharvagic tradition one finds description of this sava-rite in Kauś. VIII (60-63). GB 1.3.19 has the expression :.... odanasavānām ātany eva juhvati na parasmaṇ. Perhaps the significance of the expression is that the sacrificer makes Odanasava-offerings "for the benefit of himself and not for the sake of another person!"⁴ WILTNEY⁵ thinks that the odanasava- is a catuṣ śarāvāsava- i.e. "a sava prepared on four platters"

(c) THE ĀCAMANA-RITE

The GB 1.1.39 deals with the Ācamana-rite i.e. with the rite of sipping water. In this rite the water is sipped thrice by means of the right hand, keeping the thumb apart from the rest of the fingers. These three ācamanas satisfy the three vital airs, viz., seven outbreathings, seven in-breathings and seven cross-breathings. These vital airs are identified with purastādghora-, āyabhāra and sasthitaghora-. It is remarkable to note that the first and the last of these Homas are peculiar to the Ātharvagic tradition.¹

(d) THE AGNYĀDHĀNA

The GB 1.2.13-21 deals with the Agnyādhāna-rite.

4. I must, however, admit that the exact know of this expression is not very clear to me.

5. AV (Tr.), p.135.

1. For ācamana-, cf. Vait. 1.19; Kauś. 90.22; for these two Homas, cf. Vait. 1.4; 2.10; 3.5; 23.20; Kauś. 3.19; 30.29; 40.

The ritual description of this rite is very similar to that of Vait. 5 and 6. In GB 1.2.13 it is stated that the horse is produced by yāc from the frightful and gruesome water. This horse is imprinted in the Āhavanīya fire-place, by washing and sprinkling him with water. The three Vedas are incapable of pacifying this iron-shod horse, then Śatya Ātharvapa engages Vicārin, the son of Kabandha Ātharvapa (cf. GB 1.2.10), who prepares the śāntvudaka- by manas of Ātharvapa (holy) and Āṅgīrasa (witchcraft) plants.¹ The Brahman should recite over water the verses or hymns called cātana-, śātr-, vāstosaṃpatya-.

At the time of carrying out the fire (towards the east), the Brahman should make the sacrificer, who has touched the horse, recite the five mantras (beginning with) yaś akrandah prathamā jāvasānah²

Sections 19-20 give an account of the Ātharvagic legend concerned with the origin and nature of the Brahman and his assistants, viz., the Śadesya, Brāhmapācchāśin, Potṛ and Āgnīdhra (cf. Vait. 11.3). In GB 1.2.21 the text again turns to the Agnyādheya-rite. In this section Agni Jātavedas, the

1. These plants are mentioned in Vait. 5.10. Cf. BLOOMFIELD, "On the position of the Vaitana-Sūtra in the literature of the Atharvaveda," JAL, XI.11, pp. 337-8; also cf. SBE XLII, p. xviii, Śrautakosa, Vol. I, Pt. 1, pp. 37-8.

2. This verse is RV 1.163.1 = VS 29.12 = Vait. 6.1.1, etc. It is remarkable to note that GB 1.2.13 does not quote these verses, whereas these are quoted in full in Vait. 6.1.2-6; these verses are not found in any of the Vedic texts.

the fire at the Agnyādhāna is differentiated from the Agni Vaiśvānara. According to the legend mentioned herein there is shown rivalry between Agni Jātavedas and Agni Vaiśvānara; for both of these desire that they should be carried out by the Brāhmaṇa. Then the Brahman appeases the horse (i.e. Agni Vaiśvānara) with the verse: agnim vaiśvānaram³ According to GB the sacrificer gives to the Brahman the following objects belonging to the Agnyādhāna-rite: viz., the 'fire-footed' horse, the chariot, the cātuharāśya cow, and gold.⁴

(e) THE AGNIHOTRA

The GB 1.3.11-16 deals with the Agnihotra. The Agnihotra-rites are described in a mystic manner, through the dialogue of Prācīnayogya and Gautama. One should offer the Agnihotra-offerings in the evening as well as in the morning. This description corresponds with 11.5.3.1-7. It is remarkable to note that GB and Vait. apply special Ātharvanic terms e.g., gaviḍā-, samudvānta-, pitṛapavīta- etc. The cow whose milk is used in the Agnihotra-offerings is called gaviḍā- (cf. Vait. 7.2).

The Prāyascittas are prescribed for one whose fire or fires become extinguished during the course of the performance

3. AVP 1.96.3= GB 1.2.21= Vait. 6.7. Incidentally, it may be pointed out that Brāhṇakosa, Vol. I, Pt. 1, p. 62, f.n. 6, cites GB 1.2.21 and not its source AVP 1.96.3.

4. Cf. Vait. 6.6.

1. Cf. Vait. 7.2; 3; 16 and Kaus. 37.26; also cf. Kāt 4.14.

of the Agnihotra (13-14).² In a legend (1.3.13), concerned with the Priyamēdas Bharadvājas it is said that those who offered it (the Agnihotra) twice they prospered most,³ (thereby) it is stressed (indirectly though not directly) that it should be performed twice.

(f) THE FULL AND NEW-MOON SACRIFICES

GB 1.3.6-10 (is an expanded treatment of SB 11.4.1); GB 2.1.1-12 7.

A legend of Pādhyān Āṅgīrasa (GB 1.6.21 = Vait. 2.16), introduces the five formulas, namely, oṃ āravāya, astu āraṇsat, yaia, ra yaiāsa and vaṇsat; these formulas are identified with Prajāpait. This legend is not found in the parallel text SB, but it has some points in common with SB 11.3.3; TS 1.4.11 and Shi B 1.4.11 (middle). After this the Brahman makes the sacrificer recite three formulas, beginning with devāḥ pitarah (AVŚ 6.123.3-6; AVP 16.61.3-10) when the Adhvaryu begins pronouncing the sacrificer's pravaras.¹

Invocation of Mā:

The GB 2.1.2 gives an account of the prāśitra-legend. He (the Brahman) beheld the mantra: sūryasva tvā cakṣuṣā

2. These prāyascittas can be compared with those of SB 11.5.3.3 ff., but the formulas employed in the two texts differ: e.g., the formula udāna-rūṣābhyaḥ svāhā (GB 1.3.13; Kaus. 72.42), does not occur elsewhere.

3. Cf. SB 2.3.1.13; GB 2.9 (end); for this rite cf. Śrautakośa, Vol. I, Pt. 1, pp. 142-4.

1. Cf. Vait. 2.16; Śrautakośa, Vol. I, Pt. 1, p. 339.

pratīkṣe. This section is similar to Vait.3.7 ff. The Adhvaryu receives the prāśitra-vessel with devasya tvā savitah He should move away the darbhā-blades within the altar, and with prthivīṣa tvā nābhau sādāyāmi, place the prāśitra-vessel with its handle turned towards the east (Vait.3.10). He should pick up the portion in the prāśitra-vessel by means of the thumb and the ring-finger, and consume it without allowing the teeth to touch it (Vait.3.11) with agneḥ tvā'svena prāśnāmi. He (the Adhvaryu) should then recite yo'gnir nṛmanā nām² He should wash the prāśitra-vessel with water. He should touch the various sense-organs, with the relevant portions of the formula yān ma āsya ... (GB 2.1.3; see Vait.3.14, which reads yān ma āsan...)³ Vait. quotes this formula in full; it corresponds to AVŚ 19.60.1 and 2, minus analitāḥ keśā śāpā dantā bahu (AVŚ 19.60.1).

The Anvāhārya cooked rice:

In GB 2.1.7 in a legend the Anvāhārya cooked rice is described as Prajāpati's share. Though this account of the Anvāhārya cooked rice is almost literally borrowed from Mai 1.4.6, yet it has some independence of its own, especially in the application of the formulas. The Brahman should recite over the Anvāhārya cooked rice, the formula prajāpater bhāso'ay ūriasyān He should afterwards give that Anvāhārya cooked

2. Cf. Vait.3.12; Kauś. 65.18; for details on this formula see J. G. M. A., The Śaṅkharas, p.267.

3. Cf. Ānandakosha, Vol.I, Pt.1, p.335.

rice as Dakṣiṇā to all officiating priests with the formulas prāṇāpānan me pāhi, ..., tvayā samakṣam ṛdhyāsam (see Vait.3.20).⁴

The Patnīśatyāja offerings:

The GB 2.1.4 deals with the Patnīśatyāja offerings. This section corresponds closely to T 2.6.9 and Vait.4.3. He (the Brahman) should recite deva savitar atat ta prāha (Vait. 4.16). In GB as well as in Vait. it is said that the Brahman (-priest), indeed, is Bṛhaspati, then he recites sa yajñaratim pāhi sa pāhi pāhi sa mām karmavyam pāhi (Vait.4.16).⁵ This verse he recites for the attainment of cattle by the sacrificer.

The GB 2.1.12 describes certain oblations to Agni-Vāsu, and to Sarasvatī and Sarasvant. These (oblations) are preparatory to the Darsapūrṇamāsa. According to Vait.(3.1-2), these are offered on the thirteenth day since the setting up of the sacred fires by one who is going to start the practice of performing the New and Full-moon sacrifices.⁶

(g) THE OPTIONAL SACRIFICES

[GB 2.1.13-16 (GB 2.1.13-15= Mai S 2.1.10) 7.

The sections 13-15 are, indeed, verbatim copy of Mai S 2.1.10. Section 16 prescribes an offering of a 'freed steer' (usam amurṣam) to Indra-Agni for one (i.e. Soma-sacrificer) whose father or grandfather has not performed a Soma-sacrifice.¹

4. Ibid., p.392.

5. Ibid., p.424.

6. See Vait. 3.1-2; cf. AB 1.1; GB 3.1.3.1; Mai S 1.4.14-16.

1. This is the Brāhmaṇa of Vait. 11.1. Cf. Mai S 2.6.5.

(h) THE CĀTURMĀSYAS

[GB 2.1.19-26 = KB 6 (entire)].

The sections 19-26 are taken from KB 6 (entire), therefore, call for no further comment.

(i) THE ĀGRAYANA

[GB 2.1.17].

The treatment of this Iṣṭi corresponds closely to Vait. 3.4-7, except the beginning of this section which deals with the usual legend explaining the libations to Agni-Indra, Viśve Devas, and Soma.¹

(j) THE SAUTRĀMAṆĪ

[GB 2.5.6-7 = ŚB 12.3.3.1-2; 23-25 (cf. Vait. 30.16; 13)].

Description of this rite is entirely in accord with that of ŚB, therefore, it does not need further comment. This rite is kaukili type of Sautrāmaṇī, since in it the Brahman chants the śāmanā, moreover, the formulas e.g., sāmsravase vi-ravase satvasravase śravase (GB 2.5.7 = ŚB 12.3.3.26; Kāt ŚB 19.6.3; Vait. 30.13), etc., belong exclusively to the śuklayajurvedins and not to the kṛṣṇayajurvedins, which are the two main peculiarities of the kaukili form of Sautrāmaṇī.¹

(k) THE SOMA SACRIFICE

The Soma-sacrifices according to the ritual texts are divided

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1. Cf. Kāt ŚB 12.7; ŚB 2.4.3; cf. Śrautarśāstra, Vol. I, Pt. 1, p. 514; also cf. in a general way, Lituaalitteratur, p. 120.
 1. Cf. e.g. Lituaalitteratur, pp. 159-61; KATH, KB XXXII, pp. 36-4; Śrautarśāstra, Vol. I, Pt. 2, pp. 399, 901-2; 933.

into three classes, namely, (i) the *Ekāhas*, i.e. sacrifices with one pressing day, (ii) the *Arīnas*, i.e. sacrifices with more pressing days than one upto twelve days; and (iii) the *Sattras*, with twelve or more pressing days.

The normal form of the *Soma*-sacrifice is the *Agniṣṭoma* which bears the generic title of *Jyotiṣṭoma*. The number of series is seven, namely, the *Agniṣṭoma*, the *Atyagniṣṭoma*, the *Ekthya*, the *Śoḍaśin*, the *Vājapeya*, the *Atirātra*, and the *Āptoryāman* or *Āptoryāma*¹.

The *Agniṣṭoma* is the model (*prakṛti*-) of all *Soma*-sacrifices, whereas other forms are its modifications (*vikṛtis*), i.e., they are modelled after it.

The *Atyagniṣṭoma* is not dealt with in this text, though mention of this rite is made in GB 1.6.23, in (the account of) the *valñākrama*-.

The Agniṣṭoma:

Description of this sacrifice is borrowed in the main from other texts, namely, AB, GB and Śa, etc. Therefore, only brief account of it will be given and salient features of it will be pointed out herein.

The Dikṣā:

[GB 1.3.19-22].

Section 19 explains the expressions like *vicasapavati vāc* and *canasitavati vāc*². Section 21, prescribing the rules to be

1. For details see e.g. AGNI, I, p.xii ff., cf. *Ritualliteratur*, pp.174-184.

2. Cf. GB 2.2.23; Vaikh Śa 12.11; Bandh Śa 6.6; AB 1.6.3 ff., etc.

observed by a consecrated one (dīkṣita-), agrees almost literally with Vait. (11.21-26). Section 22 prescribes the expiation rite for a dīkṣita who transgresses the rules of dīkṣā (Vait.12.1). In section 23 it is prescribed that a dīkṣita should perform sithālikāṇa if his wife happens to be a ṛtugatī.³

The Tānūnaptra-ceremony:

The GB 2.2.2-4, dealing with the Tānūnaptra-ceremony, is similar to B. 2.2.2.2 ff. The only difference being that GB uses some Ātharvāṇic mantras which accord well with Vait.(13.16 ff.) rather than TS.

The Upasad-days, and continuation of the Agniṣṭoma:

[GB 2.2.7-12].

The sections 7 and 8 deal with the upasad-rite⁴ in which mantras are to be applied insensibly (upāsān-). In a legend it is said that the gods and seers were successful because of performing the upasad-rites. This legend seems to be original with GB.

Section 9 enumerates twelve 'divine women' (devamātṛis), this account is similar to Vait.15.3.⁵ Section 10 gives the number of tanūs as thirty-three, namely, 29 stonabhāgas, 3 savanas and the sacrifice itself.⁶ Section 11 describes as to how the sacrifice of a rival (saṃtayañā-) can be frustrated.

3. Cf. AB 1.6.8; Vait.11.21-26.

4. Cf. Kāth 8 14.10; Mai 8 3.3.1; Vait.15; Ritualliteratur, p.127.

5. Cf. Kāth 8 9.10; 15.

6. This description is similar to Kāth 8 34.17-18.

This section agrees with Vait.16.5. Section 12, dealing with the expiations for the overflow of the Soma, seems to be similar to Vait. 16.15-17. The mantras in GB are quoted fragmentarily, whereas in Vait.16.17, they are quoted in full.

The Animal Sacrifice:

[GB 1.3.13 = AB 7.1 _7.

There is no independent description of the Animal Sacrifice in GB. This account of the division of the sacrificial animal is very similar to that of AB 7.1, and it forms part of 'supplementary matter' of the Soma- sacrifice.

The stovabhāga-mantras:

[GB 2.2.13-15].

Sections 13-15 deal with stovabhāga-mantras. Section 13 is substantially the same as T. 3.5.2.1 (cf. Kāth 8 37.17), the significant difference being that GB omits the statement: tasnād vāsistho brahmā kāvyaḥ.

Though section 14 is borrowed from the Black Yajus texts (e.g. Kāth 8 37.17; T. 3.5.2; Sat 6 2.3.3; KB 26.6), yet it mentions the Ātharvagic vāhṛtis to be recited with the stovabhāga-mantras of the Ukthya and Ahīnasacrifices. These vāhṛtis are: bhūh, bhuvah, svah, janat, yrdhat, karat, ruhat, mahat, tat, sam and om; their use is preceded and followed by om and janat respectively (cf. Vait.17.6).

Section 15 speaks of the importance of the stovabhāgas in overcoming the simultaneous sacrifice (samrtayajña-) of a rival. This section is similar to Kāth 8 34.13 (cf. Vait.17.7).

The Yasatkāra and Anuvasatkāra; Rtuṛgrahas, etc.:

[GB 2.3.1-11].

The GB 2.3.1-6 deals with the yasatkāra and anuvasatkāra. Sections 1-5 present with slight modifications AB 3.5-3.3 (cf. Vait. 19.3-12; Nir.3.22). Section 6 is similar to AB 7.33.5. The mantra, śaṁ no bhava hrda ā pita indo, quoted in GB 2.3.6, is found at Vait. 19.13. It is believed that by pronouncing yasat one may even kill the enemy.

Sections 7 and 8 deal with the rtuvālas 'offerings to the seasons' (cf. Vait.20.5-6). Section 7 is partly similar to AB 2.29 (cf. KB 13.9; Vait.20.4). Section 8 in part corresponds to AB 6.14.5 (cf. KB 13.9). In section 9 ritualistic significance of the sound hiṁ is shown.⁷ Section 10 treats of āhāva- and pratigra- formulas. The formula śaśāyam with which the Adhvaryu is addressed is called āhāva- and his (Adhvaryu's) response śaśāyo daiva is called pratigra-. These formulas are repeated at the three pressings.⁸ Section 11, dealing with the prapava- is identical with KB 11.4 and 5, and includes even the expression: iti ha sādha kausītakiḥ.⁹

The Savanas of the Ekāha:

Morning-pressing of the Ekāha (GB 2.3.12-19).

Section 12, dealing with a legend in which Prajāpati drives Death step by step, by means of the śāstras and stotras of the Agniṣṭoma, is similar to AB 3.14. Sections 13-15 treat of the three śāstras belonging to the three assistants of the Hotṛ.

7. Cf. TS 6.4.11.3-4; Vait.20.15-16.

8. Cf. AB 3.12; KB 14.3; Litullitteratur, p.101 ff.

9. BLOOMFIELD, op. cit., p.102.

viz., Vaitrāvaruṣa, Brāhmapācchāsin and Acchāvāka.¹⁰ This section seems to be original with GB. Section 16 motivates the Brāhmana which gives the four-fold use of the āhava¹¹ formula for stotriya, anurūpa, ukthamukha, and paridhāniya verses.

Sections 17-19 mention the order of giving Dakṣiṇās to the priests and the results that one acquires by giving certain materials as Dakṣiṇās.¹² In this order the Dakṣiṇā is first of all given to Agnīdh and last of all to Pratihartṛ.

Midday-pressing of the Bhāha (GB 2.3.20-23).

The subject of these sections in the main is in the same order as is found in the Vait., borrowing considerably from AB. Sections 20-21, dealing with the famous legend of the union of Īk and Sāman, are borrowed from AB 3.23.¹³ Section 22, dealing with the Niṣkevalyaśāstra, is reproduced from AB 3.24, and it bears upon Vait. 20.10-12. Indra is the exclusive master of the Niṣkevalya-śāstra at the midday-pressing, since according to the legend Prajāpati created this particular śāstra for his son Indra (GB 2.3.23).¹⁴ The verse RV 7.93.5=AVŚ 20.37.5, is not quoted elsewhere, even in Vait.¹⁵

10. Assignment of the Brāhmapācchāsin to the Hotṛ is unusual; the Atharvādic tradition assigns him to the Bṛhmap, cf. BLOCH, *op. cit.*, p.121, n.6; Vait.20.14; Śaṅ 33 12.1 ff.

11. This use is found at Vait. 20.15; GB 2.4.4; 13.

12. Cf. Mai 8 4.8.3; Vait.21.24-22.2.

13. Cf. KB 15.4; Vait.22.8.

14. This legend differs from that of AB 3.24.10; cf. KB 15.4.

15. BLOCH, *op. cit.*, § 79, p.121; and BLOCH, *op. cit.*, Pt.1, p.67, erroneously record as AVŚ 20.37.3. Cf. ANAND, "Vitrāha Indra", *op. cit.*, pp.1-55.

The G 2.4.1-3 gives an account of the stotriya, amanā, grahātha etc. of the three Hotrakas at the midday-pressing. Section 4 mentions the five-fold use of the āhāya formula (śaśāvaṇa)¹⁶.

Third pressing of the māha (G 2.4.5-13).

Section 5 illustrates the offering of pātnīvata-graha (Vait. 22.3) by Āgnīdhra, who sits on the lap of Meṣṭṛ or near Dhiṣṇyā and partakes of his share of the offering (Vait. 25.5). This section is borrowed from AB 6.3.3-11. Section 6 describes the śākalabhoṃs of barley into the ashes (cf. K 13.7-8; Vait. 23.12-13). Section 7 deals with the avalbṛtha bath (cf. Vait. 23.22). Section 8 deals with the spreading of the herbs on the altar with the sakta-homa (cf. T 3.3.3.4; Vait. 24.15-16). Section 9, breaching the order of Vait., describes the ekāṣṭaka-rite, and concludes with the description of the agni-saśāroṇapa 'extinguishing of the fire'; and thus returns to the order of Vait. (24.14). This section copies T 3.3.3.4-6. Section 10 explains the manner of uttering the mantras (cf. AB 3.44).

The āstras of the third pressing (G 2.4.11-13).

Section 11-14 in a legend identify the five gods, namely, Indra, Agni, Varuna, Bṛhaspati and Viṣṇu with the five sense-organs, namely, yāc-, prāpa-, śṛṇva-, caśṣa- and ārotra- respectively. Priority of the use of the śāśāśva-sāraṇa at the third pressing is shown, because Agni in the form of a 'horse' conquered the deans. This legend is found with slight

16. G 2.3.19 gives the four-fold use of the āhāya formula; cf. 2.4.13.

differences in AB 3.49; PB 3.3.1-5. Sections 15-17 give the mantras for the uktha, stotriya, anurūna, etc., of the Hotrakas (cf. Āś ŚS 6.1.2; Śāñ ŚS 9.2-4). Section 18 brings the Agniṣṭoma to a close with an account of the four-fold āhāva (cf. AB 6.12.6 and GB 2.3.16; 2.4.4).

The Ṣoḍaśin-sacrifice:

[GB 2.4.19 _7.

This brief mention of the Ṣoḍaśin is borrowed from AB 4.1.5-8. The Ṣoḍaśin is so-called because in it sixteen stotras are chanted and sixteen śastras are recited.

The Vājapeya - sacrifice:

[GB 2.5.8 _7.

Section 8, illustrating the Vājapeya sacrifice, agrees with the order of Vait. (27.1-17); and it is obviously borrowed from PB 18.7.

The Aptoryāma-sacrifice:

[GB 2.5.9-10 _7.

Section 9 and 10 deal with the Aptoryāma-rite. The Aptoryāma is sometimes classed with the Atirātra as an Ahīna, instead of an Ekāha, but here it is an Ekāha rite. The legend about Prajāpati is more or less original in this text. Section 9 can be compared in a general way with PB 20.3.2; and section 10 has some similarity with KB 30.11.

The Atirātra-sacrifice:

[GB 2.5.1-5 _7.

The Atirātra attains the number of twenty-nine stotras

and Śāstras by adding twelve Stotras and Śāstras in three rounds; these are followed by the Sandhi-stotra (SV 2.99-104) chanted at daybreak. Section 1 is almost identical with AB 4.5, it gives the legend of the expulsion of the Asuras from the night by means of the parāvas. Section 2 is borrowed from AB 4.6.4-7, it explains the advantages of the śāstras at the three rounds (cf. Vait.26.3). Section 3, borrowed from AB 4.6.8-14, explains as to how the Pavamāna-stotras can be used for the oblations performed at the night also. It explains other features of the Atirātra sacrifices which are modelled after the Brāhas (cf. Vait.27.15). Section 4, borrowed from AB 17.7, gives a personification of the sacrifice in which identification of the various parts of the sacrifice and the officiating priest is shown with the limbs of Puruṣa. Section 5 deals with the expulsion of the Asuras from the three parts of the night by means of the three śāstras in the Gāyatrī, Triṣṭubh and Jagatī metres.

The Ahina-sacrifice:

[GB 2.6.11-2.6.16 _7.

The account of the Ahina-sacrifice is partly based upon and partly similar to that of sixth Pañcikā of AB.¹⁷

It is interesting to note that GB 2.6.11 uses the term anaitāhika- for ahina-, which term is not found in lexicons.

The GB 2.6.6 explains as to why the Hotṛ recites two ukthas and one sūkta, whereas his assistants, the Hotṛakas, recite one uktha and two sūktas each. The first part of section 7 specifies the śāstras of the Hotṛakas to be recited to their

17. For borrowings see Introdn., § 5, under AB.

respective pairs of divinities. Section 6 as well as first part of section 7 seems to be original with this text. At the end of section 7, dealing with the śilpāni, the text, however, follows AB 6.27.1-6. Section 15, dealing with the recitation of the Āhanasyā-verses, has considerable degree of independence. However, it works over AB 6.36.4-7 (cf. Vait. 32.31).

The Sattrā:

[GB 1.4-1.5.1-6; 3-22 (mystic-theosophic exposition of the Sattrā of the year) 7.

The account of the mystic-theosophic exposition of the sattrā of the year is mainly taken from book 12 of GB. For borrowings (see Introdn., § 5, under GB).

The rite of Dvādaśāha, twelve days, can be performed either as an Ahīna or a Sattrā. All rites with more than twelve pressing days are Sattras.¹⁸ The Dvādaśāha is the model for all the other Ahīna rites (i.e., from two upto twelve days) and the Sattras (from twelve days upwards), the model of the sattrā lasting for year is the 'Cavam Ayana'.

The first day of the sacrificial session called Cavāyana is the Prāvapīva Atirātra. The performance of this session lasts a year, and it includes the following sacrificial periods and days:¹⁹

18. Cf. Ritualliteratur, pp.154-3; SMITH, HOS XIV, p.55 ff.; EGGELE, SBE XLI, Introdn., p.xx1; XLII, p.237, n.; XLIV, p.139 ff., n.

19. Cf. Ritualliteratur, p.157 ff.; HUNG, AB (Tr.), p.347, n.; SMITH, HOS XIV, p.56 ff.; SBE XLIV, pp.139-40, n.; XVI, p.402, n.; 427; n.

Prāyaṇīya Atirātra, or opening day.

Caturviṃśa day; Agniṣṭoma or Ekthya type; all the stotras are characterised by the Caturviṃśa Stoma.

First month.

4 Abhiplava Śaḍahas = 74 days.

1 Prāthya Śaḍaha = 6 days.

Second month.

4 Abhiplava Śaḍahas.

1 Prāthya Śaḍaha.

Third month.

4 Abhiplava Śaḍahas.

1 Prāthya Śaḍaha.

Fourth month.

4 Abhiplava Śaḍahas.

1 Prāthya Śaḍaha.

Fifth month.

4 Abhiplava Śaḍahas.

1 Prāthya Śaḍaha.

Sixth month.

3 Abhiplava Śaḍahas.

1 Prāthya Śaḍaha.

1 Abhijit day (characterised by all the

Stomas and both the Rathantara and Brhat as Prāthas).

3 Svarasāman days (characterised by

the Svaras as Prāthas).

These 23 days, with the two opening days, complete the sixth month.

Viśuvat day, or central day; Agniṣṭoma type; Ekaviṃśa Stoma; Brhat or Mahādivākīrtya as Prātha.

Seventh month.

3 Svarasāman days reverted.

1 Viśvajit day (characterised by all

the Stomas and Prāthas).

1 Prāthya Śaḍaha reverted.

3 Abhiplava Śaḍahas reverted.

These 3 days, with the two concluding days, complete the

seventh month.

Eighth month.

1 Prāṭhya Śaḍaha reverted.

4 Abhiplava Śaḍahas reverted.

Ninth month.

1 Prāṭhya Śaḍaha reverted.

4 Abhiplava Śaḍahas reverted.

Tenth month.

1 Prāṭhya Śaḍaha reverted.

4 Abhiplava Śaḍahas reverted.

Eleventh month.

1 Prāṭhya Śaḍaha reverted.

4 Abhiplava Śaḍahas reverted.

Twelfth month.

3 Abhiplava Śaḍahas reverted.

1 Āyus day.

1 Go day.

1 Dasrātra (10 days).

Mahāvratā day (Agniṣṭoma).

Vedanyāya Atirātra, or concluding day.

The Śaḍaha, or period of six soma days, is of two kinds, namely, the Abhiplava Śaḍaha or the Prāṭhya Śaḍaha.²⁰ Both these require the use of the Rathantara-sāman on uneven days, and that of the Brhat-sāman on even days. The main difference between them lies in this that the Prāṭhya-stotras of the Abhiplava are performed in the ordinary (Agniṣṭoma) way, whereas the Prāṭhya Śaḍaha requires their performance in the proper Prāṭhya form.²¹

In the Abhiplava Śaḍaha the usual four Stomas come everyday, but in a divergent manner. In this respect, three groups or forms are adopted for the performance of the stotras at the Agniṣṭoma and Ukthya, namely, the Jyotis, Go and Āyus,

20. For details see SBE XXVI, pp.402-3, n.; HOS X.V, pp.63-9.

21. See SBE XXVI, p.339, n.2.

in this manner:

Stotra	Jyotis	Go	Āyus
Bahispavamāna	Trivṛt	Pañcadaśa	Trivṛt
Ājya Stotras	Pañcadaśa	Trivṛt	Pañcadaśa
Māghyādinapava- mana	Pañcadaśa	Saptadaśa	Saptadaśa
Pr̥ṣṭha Stotras	Saptadaśa	Saptadaśa	Saptadaśa
Ārbhava-pava- mana	Saptadaśa	Ekaviṃśa	Ekaviṃśa
Agniṣṭoma Sāman	Ekaviṃśa	Ekaviṃśa	Ekaviṃśa
Vkṭha Stotras	—	Ekaviṃśa	Ekaviṃśa

In the case of the Pr̥ṣṭhya Śaḍaha the Stomas vary from day to day, but in the Abhiplava only one is applied each day. The sixth day of the Pr̥ṣṭhya Śaḍaha is of special importance. At its third pressing, the priests, viz., the Hotṛ, Maitrāvaruṇa, Brāhmaṇaccheṣṭin and Aachāvāka recite the Śastras, viz., the Nābhānediṣṭha and Nārāsaṃsa; the Vālakhilyas; the Sukīrti and Vṛṣākapi and Kuntāpa; and the Evayāmarut. Whether it be Pr̥ṣṭhya or Abhiplava, the Śastra begins with

- (1) the Stotriya and Anurūpa,
- (2) the kadyant Pragātha,
- (3) the Ārambhaṇīya,
- (4) the daily hymn (gharabhaṇīya-),
- (5) the Sāmpāta.

In the use of the Sāmpātas there is one point the employment of Dhāyyās on the fourth, fifth, and sixth days, consisting of Virāj verses and verses by Vimada on the fourth, Pañkti verses on the fifth, and Paruccheṣa's verses on the sixth day.

(1) THE PRAVARGYA

[CB 2.2.6].

Section 6 gives the valña-legend, in which the word nakha- is explained in the manner of Nir. Then the Pravargya-rite follows the usual procedure, the myth about this rite is borrowed from AB 1.13. The performance and mantras in the main accord with Vait. 13.26 ff.¹ The mantra: gharmañ tarāni, is also quoted by Vait. 14.1, from gharma-sūkta (AVP 8.16).

(m) THE AGNICAYANA

[CB 2.1.13].

Description of the Agnicayana-rite after the Āgrayana offering is, indeed, out of place in this text. This section prescribes the Apratiratha hymn (AW 19.13) for this ceremony. Mention of the Homas like saksthita- and purastāt is made, which are purely Ātharvagic ones.¹

1. For this rite see Ritualliteratur, pp.127; 134 ff.; SBE XII, p.44, n.1; SMITH, ICS LVIII, pp.cxxiii- cxxv; J.A.B. van EULEN, The Pravargya, Poona, 1963.

1. For these Homas cf. e.g., Vait.1.4; 2.10; 3.5; 23.20; Kaus. 3.19; 30.29; 40, etc.

§ 11. EDITIONS OF THE TEXT

The Gopāthā Brāhṃaṇa, as it has come down to us, does not bear any accent mark. No commentary on the text is available either in the printed-form or in the manuscript-form. Therefore, we will have to pass over in silence the question of the commentary (-ies) on the text. The printed editions of the text have no real variants.

This text was first edited by Rājendralāla Mitra and Haracandra VIDYĀRĀṢAṢA (abbr. to M), in the Bibliotheca Indica, New Series Numbers 215 and 237 (Work Number 69), Calcutta, 1872. This edition provides 'Introduction' to the text, wherein the editors, besides giving details of the Mss utilised for the edition, have given a brief summary of the contents of the text. A word may be said about this edition that at times the editors are not at pains even to give their own conjectural emendation at all, where the emendation could have easily been suggested. Besides, some lacunae in the text, it sometimes provides us with better readings, e.g., āpīva-nigama- (1.1.39) for āpīānigama- of G's edition; riyat bhūta- (1.1.9) for rcy rā bhūta- of G's edition; rathānā nyantrama (1.4.23) for rathānānyantaram of G's edition; and grhiṇī (1.6) for grhiṇī mā māyam of G's edition, only to mention a few.

This text was also edited by Jīvānanda VIDYĀRĀṢAṢA from Calcutta in 1891. I could not have access to this edition. Moreover, I did not find it necessary to utilise it, simply because Kṣemakaraṇadāsa TĀILĀṢĪ, in his edition (with Hindi Translation), which appeared in 1924 from Allahabad, has reproduced this very edition, as he clearly mentions in his brief Introduction.

Among all the four editions of the text the best critical one is that of Dieuke G. STHA (abbr. to G), which was published from Leiden in 1919. It will be of no use to account for the usefulness of this edition. The editor has taken utmost pains either in suggesting the emendation (s) or in pointing out dubious reading (s). This edition being most scientifically prepared, has primarily been utilised by me in translating the text. Despite the editor's best efforts there are some printing errors which have remained unnoticed, e.g. dikṣā for dīkṣā (1.5.2, p.116, 1.3); yīrvana for yīrvana (2.2.6, p.233, 1.13); lokassa for lokasva (2.5.3, p.234, 1.9); pratisthāpayati (twice) for pratisthāpayati (2.6.9, p.253, 1.9), only to point out a few.

The editor provides us with the most useful and exhaustive 'Einleitung'. The following sections of her Introdn. are most useful to the researchers: Inhalt des Gop. Br.; Die Stellung des Gop. Br. in der Atharvaveda Literatur; Verhältniss des Gop. Br. zu andern Texten; Parallelstellen zwischen Gop. Br. und andern Texten; Wörter, die nicht im PV vorkommen, oder nicht genügend belegt sind; Einige Bemerkungen über die im Gop. Br. vorkommenden Mantra. In the appendix the list of mantras, verses and sacrificial formulas is given in the (Devanāgarī) alphabetical order which is undoubtedly very useful.

Pandita Kṣemakaraṇadāsa T. IV. STH¹ (abbr. to K) in 1924 from Allahabad reproduced V. STHA's edn (as he mentions

1. Surprisingly enough, the bibliographers such as KUNZ, Bibliographie Védique, Paris, 1931; S. S. S. S., A union list of printed Indic Texts and Translations in American Libraries, New Haven, Connecticut, 1933; S. S. S. S., Vedic Bibliography I, Bombay, 1946, have not recorded the editions of STHA and T. IV. STH.

in his brief Introduction) along with his own Hindi Translation and brief explanatory notes in Sanskrit. This translation is based upon the religious and traditional outlook, therefore, the translator has understood most of the expressions or passages in that light. Needless to say, this edition has got very little value from the point of view of the text criticism. There are some places where the translator seems to have properly understood the words or expressions, e.g., āsastu- (1.1.33); kalāśa-stuti-gopālāyaṇam (1.2.24), of course, in this expression the word gopālāyaṇam has first not been amended and then understood by him, but so far as the word kalāśa- is concerned, he seems to have made some attempts to interpret it, however, it still remains a moot point, etc. etc. In his index he gives the list of mantras and verses in the alphabetical order.

Besides these four editions, the following ²Ms have also been consulted, which are now being utilised by CAS, University of Poona, for bringing out a critical edition of the text:

No 409	<u>90</u>
	1330-81
No. 410	<u>33</u>
	1330-31
No 411	<u>20</u>
	A 1331-32

2. These Ms belong to B.M.I., Poona. The number of the 'Descriptive Catalogue' refer to 'Government Collections of Manuscripts, Deccan College, Poona, compiled by S.A. MELVALI, (and published by the then Government of Bombay), 1916, pp.293-305.

No 412	<u>89</u> 1330-81
No 413	<u>136</u> 1379-80
No 414	<u>36</u> 1334-86
No 415 (Pūrvārdha)	<u>6</u> 1370-71
No 416 (Pūrvārdha)	<u>37</u> 1334-36
No 417 (Pūrvārdha)	<u>137</u> 1379-80
No 418 (Uttarārdha)	<u>7</u> 1370-71
No 419 (Uttarārdha)	<u>133</u> 1379-80
No 420 (Prapāṭhakas 2,5,6)	<u>336</u> 1333-84

Two Mss in the private possession of Dr. H. R. DIVAKAR of Poona, dated Śaka 1642 and Śaka 1773-74, have also been consulted.

A word may be said about these Mss that they are practically of very little use, since the various dubious readings in these Mss are found in the same way as they are found recorded in the printed editions.

Despite all these printed editions and Mss the text at several places still remains very corrupt. In those places the translator has either to amend the text in accord with the parallel text, if any, or he had to struggle hard in emending the text in order to give proper sense to the text. Proper punctuation marks are lacking in all these printed editions as well as in all the Mss.

§ 12. METHODS ADOPTED IN THE THESIS

In translating the Gopatha Brāhmana text the following methods have been adopted by me:-

1. It has been my endeavour throughout to render the text as literally and faithfully as I could. But there are many words or expressions or sentences in whose case ^aliteral rendering could not yield precise sense. Therefore, the only alternative had been to keep the 'contextual situation' \angle by it (the contextual situation) I mean 'the meaning which the context of a particular text demands' \angle , in predominance in rendering the text. The words, which the text does not read, but are needed for proper understanding of the text, have been inserted in the parenthesis.

2. Translation is followed by notes, which consist of:

(i) Contents and sources: The contents as well as the source (s) of the section (s) are given wherever necessary.

(ii) Variant readings: Variant readings, as recorded in the editions of the text (other than G's edn) as well as those found in Mss, have been noted; sometimes the readings of the

parallel text(s) have also been noted. (iii) Emendation: So far as it was possible, it has been my endeavour to make out some sense out of the text without suggesting any emendation.

But, there are some cases where the text is unintelligible and it does require emendation. In emending the text the parallel text (s), if any, is (are) primarily borne in mind; in the absence of the parallel text (s) the 'contextual situation' is kept in predominance, and the text is emended accordingly.

(iv) Citations: In citing the mantras, verses and sacrificial

formulas, the ritualistic source from which they are adopted is borne in mind. If a particular mantra or verse occurs in its source-text more than once in the same context only the first occurrence from each text is recorded. (v) Linguistic facts: Linguistic peculiarities of the text, such as the words of single occurrence, words connoting special meanings, syntactical peculiarities and others have been pointed out. (vi) Proper names: The proper names, occurring in the text, have been explained and an attempt has been made to identify them with the help of the available sources.

3. Indices. (1) Citations of mantras, verses and sacrificial formulas: A Concordance of the mantras, verses and the sacrificial formulas occurring in this text has been prepared. The arrangement of this Concordance follows the Devanāgarī alphabetical order. Mantras are always shown by their pratīkas (even if they may have been quoted in extenso). In the case of this text in fixing the source of the mantras one cannot be too careful, since this text has exploited its mantras from almost every Sāṃhitā and Brāhmaṇa text. By source is meant here the immediate influence on the text wherefrom a particular mantra, verse or sacrificial formula seems to be adopted. These references show the source of our text, wherefrom it has adopted its mantras, etc. In order to draw a parallel line of comparison the references to the Ātharvāṇic texts like Vait. and Kauś. are always made, if the mantras or formulas are repeated therein too. From a particular text only the first occurrence is taken into account (in the case of the verses occurring in the Sāṃhitā texts). If a particular

mantra or formula occurs many times in a particular text in that case only such reference is taken into consideration as is parallel to our text from the point of view of its subject-matter.

(11) In one of the indices such words are indexed in their alphabetical order as are either not properly understood or are not recorded by VISHVA KAM BHU in his VPK, B and Ār. Thus while this index will be helpful to the researchers, it may also prove to be a supplement to VPK.

§ 13. ACKNOWLEDGEMENTS

There now remains to me the pleasant task of acknowledging the help I have received in the execution of this thesis. First and foremost I offer my sincere thanks to Professor Dr. R.M.DANDEKAR for providing me with a U.G.C.research scholarship and also for his kind and ever-encouraging treatment. The inception of this work is due to the suggestion of my revered Guru, Dr.N.J.SHENDE, who initiated me into the field of Vedic research. Unfortunately, he is no more to see this work in its completed form. After the sad and sudden demise of Dr.SHENDE I received the guidance of Prof.Dr.G.V. DEVALTHALI for a couple of months, who was always ready to help. This work finds its completion under the guidance of Dr.C.G.KASHIKAR. It is beyond expression to account for the part played by Dr. C.G.KASHIKAR, by means of his many valuable corrections, lucid suggestions, advice in literary as well as in other matters, and most friendly interest. I take this opportunity to express my heart-felt gratitude to him. Whatever

good points there are in this work are due to him; for any shortcomings I alone am responsible.

To my 'Teacher-like' friend, 'Regierungsrat' and former colleague Dr.M.D.BALASUBRAMANIAM, Reader at the Kendriya Sanskrit Vidyapeetha, Tirupati, I owe a deep sense of gratitude. Despite most busy hours with his own work he took exceptional pains not only in improving the language of my thesis but also in making many valuable suggestions; thus, he has saved this work from many serious errors. My thanks are also due to Prof. Dr.S.M.KATHE and Prof.Dr.M.A. MENON, for the accommodation and library facilities they kindly offered me at the Deccan College. I am thankful to Prof. Narendra Nath SHARMA, Dr.MANJINI PRASAD and Dr.RAM GOPAL, who were my teachers at the degree and postgraduate levels, for the inspiration they imparted to me to pursue this research work.

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I am thankful to the staff of the libraries of the Centre of Advanced Study in Sanskrit, Bhandarkar Oriental

Research Institute, and the Deccan College, Poona, for their kind co-operation. Lastly, Mr.S.B.KHAN, M.A. deserves a special mention for typing this thesis with utmost accuracy and care.

May this work be a small 'Dedication' to the sacred memory of my Guru, the late Pr.N.J.SHEKDE.

HUKAM CHAND PATYAL

THE GOPATHA BRĀHMANA
PŪRVABHĀGA
PRAPĀTHAKA I

Om¹ Salutation to the Atharvaveda.

I.1.1

Om. This Brahman, indeed, was in the beginning, just the single self-existent². It reflected, 'I am the great Yakṣa³, just one only⁴. Oh, let me create from myself a second self of like measure with myself'. It toiled (itself), heated (itself), thoroughly heated (itself). On the forehead of this (Brahman) which had toiled (itself), had heated (itself), had thoroughly heated (itself), sweat, viz. moisture was generated⁵. It became delighted thereby, it said (to itself), 'I, the great Yakṣa, have known good knowledge'. In that it said, 'I, the great Yakṣa, have known good knowledge', therefore, good knowledge was born. That which is (really) good knowledge mystically they call it sweat⁶. Gods are fond of the mystical (presentation) as it were, and haters of the direct (presentation).

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1. The sacred syllable traditionally uttered or used at the beginning of a sacred text.
 2. The eds of M and K read avayanty ekam ..., whereas G's edn. reads avayaabhy ekam Here G's reading seems to be preferable.
 3. The word yakṣa comes often in the Māṃhitās, Brāhmaṇas, Sūtra-texts and Upaniṣads. It carries various meanings in these texts. According to Anand K. Chatterjee II, "The Yakṣa of the Vedas and Upaniṣads", J. Ind. XVIII (4), April 1933, pp.231-40, the word could best be translated

by "divan (as "genius" but not as "de on"). Also see D.H. de A. - D. de A., "The Philosophical Import of Vedic Yajña and Jñāi Yajña" JA I (1), November 1943, pp.21-23. * In his introduction to the text (p.12) renders it as "the highly adorable" according to him, this rendering is doubtful. * In his translation follows 4. According to D. de A.'s explanation the word can best be rendered as "The great Wondrous Spirit".

4. The eds of * and * read ... tad eam evā'sai, whereas G's edn reads ... va ..., the former reading seems to be preferable.
5. See Hanns O. J. L., The context of Cases in the Narrative and Descriptive Prose of the Rāmāyaṇa (Pt. I The Disjunct use of Cases), p. 43, Ex 2, (Heidelberg 1926), p.136.
6. See ibid., § 27, Ex 3, p.47.

I.1.2

He (the Brahman)¹ further toiled, further heated, further thoroughly heated himself. From all the pores of hair of him who toiled, heated, thoroughly heated several streams of sweat flowed down. By means of these (streams of sweat) he became delighted. He said (to himself) 'with these (streams of sweat) I shall support all this, whatever (is to be supported); with these I shall create all this, whatever (is to be created); (and) with these I shall obtain all this, whatever (is to be obtained)'. In that he said 'with these I shall support all this, whatever (is to be supported); therefrom the streams came into existence. Something is sustained in them, that is why the streams have their so-called name. In that he said 'with these I shall create all this, whatever (is to be created); therefrom wives² were born, and in them³ a man is born, who is a son, that is why wives have

their so-called name. Iti is the name of hell full of several hundred sufferings, one who protects (his Father) from that (hell), is a son, that is why son has his so-called name.⁴ In that he said 'With these (waters) I shall obtain all this, whatever (is to be obtained); therefrom waters came into existence, that is why waters have their so-called name. Thus, indeed, he fulfils all desires which he desires (to fulfil).⁵

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1. Here the word is used in the masculine.
 2. Even though the Mss have jāyā in plural, yet G prefers it to be in singular (as suggested by LOMLING), because the words parusa and putra are in singular. In fact, there appears to be no need for a singular form, because jāyā would denote womanhood in general.
 3. Read yac cā'su for yāc cā'su (L's edn).
 4. For the etymology of the word putra see RV 7.6.1 and Air. 2.11. The word anēśasatatarā, according to the lexicons is not attested elsewhere. K derives the word tara-from √tṛ 'abhibhave, and renders it as 'abhibhava-yuktam', "that which is possessed of several hundred sufferings (defeats)".
 5. Waters have been described as 'all-sustaining' and 'all-obtaining. This concept of manifold fiery qualities in vayu, śurya, candra and āpaḥ occurs in AVS 2.20-23. See Macdonell, AV and GS, § 45, pp.50-53.

I.1.3

He (the Brahman) having created these waters kept on looking, in them he looked his own image. Of him (the Brahman) who was looking this (image), the seed, dropped off of its own accord,¹ and it remained in waters. These waters

he then toiled over, heated, thoroughly heated; they being toiled over, being heated, being thoroughly heated together with the seed became twofold : one (half) of them being excessively salty, not drinkable, not palatable, - they not being appeased, continued to envelop the seed², the ocean.³ But the other (waters) which were drinkable, palatable, appeased - these he then toiled over, heated thoroughly heated.⁴ The seed which came into being from these being toiled over, being heated, being thoroughly heated (waters) that dried up. From that (dried up seed) Bhṛgu came into being, that is why Bhṛgu has his so-called name. Indeed like Bhṛgu he who knows thus, shines in all worlds.⁵

1. See *ŚATTA*, *op. cit.*, § 49, Ex 61, p.122.

2. Cf. *ṛtvā'tiṣṭhan* 3 P with *ṛtvā'tyatiṣṭhat* R V 10.90.1.

3. See *ŚATTA*, *op. cit.*, § 9, Ex 4, p.11.

4. *Ibid.*, § 19, Ex 4, p.36.

5. The derivation of Bhṛgu from $\sqrt{\text{bhrj}}$ 'to roast, dry up' is interesting. It shows his supremacy as an Atharvanic seer, further it explains his nature. For the etymology of this word see *Nir.* 3.17.

I.1.4

Having created Bhṛgu he (the brahman) disappeared. He, the created Bhṛgu moved towards the east¹. Speech resounded to him 'Vāyu, Vāyu'. He returned, (and) he moved towards the

southern direction. Speech resounded to him 'Ātarisvan, Ātarisvan'. He returned, (and) he moved towards the western direction. Speech resounded to him ^{Pavamāna} Pavamāna. He returned, (and) he moved towards the northern direction. He (Bṛgu) said (to speech), 'I did not know him (the Brahman). (Speech resounded to him), Well, search him below into waters'. In that (that speech said), 'search him below into waters', that became Atharvan; that is why Atharvan has his so-called name. Of this same reverend sage Atharvan, - as the hair of Brahman, as (his) limbs, as (his) breath, - even so the whole body of this (sage) came into being.² Brahman said to him, Atharvan, Having created the beings of Prajāpati, protect them. In that he said, Having created the beings of Prajāpati, protect them, therefrom Prajāpati came into being; that is why Prajāpati has his so-called name. Prajāpati, indeed, is the Atharvan (the seer).³ Like Prajāpati he who knows thus, shines in all worlds.

1. G's edn correctly reads ajata, whereas the eds of A and K read giata.

2. see U. Fil., op. cit., 348, Ex 2, p.131.

3. Prajāpati at AM 4.4.2 is described as an originator of the world and creator of beings.

I.1.5

He (the Brahman) toiled over, heated, thoroughly heated him, Atharvan the seer. From this (Atharvan-seer)

being toiled over, being heated, being thoroughly heated, he (the Brahman) created ten-fold Atharvan-seers connected with (the ṛṣṣ)¹ - one, two, three, four, five, six, seven, eight, nine and ten respectively. He (the Brahman) toiled over, heated, thoroughly heated these Atharvan-seers. From these (Atharvan-seers) being toiled over, being heated, being thoroughly heated, he (the Brahman) created ten-fold descendants belonging to Atharvan-seers connected with (the ṛṣṣ) - eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen and twenty respectively. He (the Brahman) toiled over, heated, thoroughly heated these Atharvan-seers and descendants belonging to the Atharvan-seers. From these being toiled over, being heated, being thoroughly heated- whatever mantras he perceived, that became Atharvaveda. He (the Brahman) toiled over, heated, thoroughly heated this Atharvaveda. From this being toiled over, being heated, being thoroughly heated the syllable "Om" (i.e.) the mind, rose upward.² However my desire : "I would perform (a rite) by means of (the ṛṣṣ of) all these Atharvans and the descendants belonging to Atharvan-seers, should perform by means of this mahāvāhrti (= Om) itself. He who knows thus and he who knowing thus performs (a rite) with this mahāvāhrti (= Om): of him through Atharvans and Atharvan - descendants (the rite) becomes performed.

1. CB 1.1.6 and 3 speaks of twenty mythical sages descended from Atharvan and Adgiras.

The exact significance of the expression ekarcān etc., is, however, not very clear to me, but it seems to express some idea like this: "ten-fold Atharvan-seers connected with īcā - one, two etc!" J. G. Müller, The Śaṅkharas, p.160, thinks that ten Atharvan seers and ten Atharvapaśśayas represent the twenty books of the AV. However, the exact significance and know of the number twenty seems to be rather mythical than real one, therefore, it is difficult to suggest with any certainty as to whether the number twenty represents AV or something else.

2. See DETEL, op. cit., § 44, p.97.

I.1.6

He¹ (Brahman) further toiled over, further heated, further thoroughly heated himself. From his self alone he created three worlds - earth, midregion and heaven. From feet, indeed, he created the earth, from belly the midregion, from head the heaven. He toiled over, heated, thoroughly heated these three worlds. From these (worlds) being toiled over, being heated, being thoroughly heated, he created the three gods - Agni, Vāyu, Āditya. Indeed, he created - Agni from the earth, Vāyu from the midregion, Āditya from the heaven. He toiled over, heated, thoroughly heated these three gods. From these (gods) being toiled over, being heated, being thoroughly heated, he created the three Vedas - īcā, Yajus and Sāman. From Agni he created the Ṛgveda, from Vāyu the Yajurveda, from Āditya the Sāmaveda. He toiled over, heated, thoroughly heated the three Vedas. From these (Vedas) being toiled over, being heated, being thoroughly heated, he created the three mahāvāhrtis - bhūh, bhuvah, svah. From the Ṛgveda (he created) bhūh, from the Yajurveda bhuvah, from the

Sāmaveda svaḥ. Whoever may desire: "I would perform (a rite) by means of all these three Vedas", should perform (it) by means of these mahāvārtis (= bhūḥ, bhuvah, svaḥ) alone. He who knows thus and he who knowing thus performs (a rite) by means of these mahāvārtis : of him by means of these three Vedas (the rite) becomes performed.

1. This subject is treated in an expanded form in the second cosmogony C B 1.1.17 - 19.

I.1.7

Those (waters) which having encircled the seed, the ocean, rested into (it); those (waters) flowed together towards the east, south, west and north. In that those (waters) flowed together (towards it),¹ therefore, it is called sagudra (ocean). Frightened they said : To thee lord, alone may we choose as King.¹ And in that having encircled (the ocean), rested into (it), that became Varuṇa. Him who is (really) Varuṇa they call mystically Varuṇa.² Gods are fond of mystical (presentation) as it were, and haters of direct (presentation). He (Varuṇa) was released from the ocean. He became Mucyu. Him who is (really) Mucyu they call mystically Mṛtyu (death).³ Gods are fond of mystical (presentation) as it were, and haters of direct (presentation). To him Varuṇa alias Mṛtyu, he (Brahman) toiled over, heated, thoroughly heated. From all organs of him who was toiled over, was heated, was thoroughly heated -

sap flowed down. That became sap of organs (āṅgarasa). Him who is (really) āṅgarasa they call mystically Āṅgiras⁴. Gods are fond of mystical (presentation) as it were, and haters of direct (presentation).⁵

1. GB has augmentless impf. form samavadravanta.

2. See UATL, op. cit., § 27, Ex 3, p. 47.

3. Ibid.

4. Ibid.

5. The origin of the Atharvans and Āṅgirasas is said to be from Brahman, the cause of creation. In the whole of AV they occur only once in a compound form at AVS 10.7.20 atharva'āṅgirasas mahān, here these are described as the mouth of the Brahman.

I.1.8

He (the Brahman) toiled over, heated, thoroughly heated him, Āṅgiras the seer. From this (Āṅgiras-seer) being toiled over, being heated, being thoroughly heated, he (the Brahman) created Āṅgiras-seers connected with the number twenty.¹ He toiled over, heated, thoroughly heated these Āṅgirasas connected with the number twenty. From these (Āṅgirasas) being toiled over, being heated, being thoroughly heated, he (the Brahman) created ten-fold descendants belonging to Āṅgiras-seers connected with the number sixteen, eighteen, twelve; and connected with the ṛg-one, two, three, four, five, six and seven respectively. He toiled over, heated, thoroughly heated these Āṅgiras-seers and descendants of

Āṅgiras-seers. From these being toiled over, being heated, being thoroughly heated - whatever mantras he (the Brahman) perceived, that became the Veda belonging to Āṅgirasas². He (the Brahman) toiled over, heated, thoroughly heated the Veda belonging to Āṅgirasas. From this (Veda belonging to Āṅgirasas) being toiled over, being heated, being thoroughly heated the bisyllabic letter "Janat" manifested itself³. Whoever may desire: "I would perform (a rite) by means of (the res of) all these Āṅgirasas and the descendants belonging to Āṅgiras-seers", should perform by means of this mahāvāhrti (= Janat) itself. He who knows thus and he who knowing thus performs (a rite) with this mahāvāhrti (= Janat): of him through Āṅgirasas and Āṅgiras-descendants (the rite) becomes performed.

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1. Patañjali on Pāṇini 6.2.37 cites viṁśino'ṅgirasah, as an example of the secondary suffix ṅiṅ. This expression does not occur elsewhere.
 2. This is correlation between cosmogony of the seers Atharvans and Āṅgirasas as is shown in G 1.1.6.
 3. The mahāvāhrti "Janat" of the Āṅgirasas is contrasted with the mahāvāhrti "Om" of the Atharvans in G 1.1.20; 2.24; 3.3; 2.2.14. For the origin of "Janat" cf. RV 2.21.4; 4.40.2 (also cf. RV 3.61.4).

I.1.9

Upright he (Brahman) stood, he firmly sustained these worlds. Therefore while reciting the verses composed by the Āṅgirasas one stands upright. He should contemplate that vow in mind: "Whatever I shall meditate in mind that will be the

same; indeed, the same happens. Thus, it has also been said in the verse 'This is the most excellent Veda born of fervour and (it) came into being in order to destroy the oppressors of (the knowers of) Brahman¹. The moving existent (world) created by that (Brahman) is its debtless (i.e. its own) wide (-expanded) dwelling². These missile weapons indeed, are female relations of the Āngirases. He who knows thus, he performs manliness by means of these missile weapons.

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1. Śāyana in his Introduction to AVŚ VI.1.10 in G. S. S. edn, p. 67 has expanded this verse. He reads hi for ha and brahmānāṁ bhava for brahmānāṁ bhūta of G. S. If Śāyana's reading were to be accepted in that case this verse can be rendered as: "This (the Veda) came into existence in the heart of them who know the Brahman".
 2. G's edn reads rgy rg bhūta, whereas the edns of M and K read riṣad bhūta. G in her f.n. conjectures the three readings: riṣad bhūta, riṣad bhūta, rgy rg bhūta. Here the most intelligible reading seems to be that of the edns of M and K, and accordingly the text can best be rendered. This verse is not traceable elsewhere.

I.1.10

He¹ (the Brahman) reflected upon (looked) the quarters - the east, south, west, north, fixed (nether) and above. He (the Brahman) thereupon toiled over, heated, thoroughly heated these quarters. From these (quarters) being toiled over, heated, thoroughly heated, he (the Brahman) created the five Vedas - Sārpa Veda, Pisāca Veda, Asura Veda, Itihāsa Veda and Purāṇa Veda. He (the Brahman) indeed, created the Sārpa Veda or the

science of serpents from the eastern quarter, the Pisāca Veda or the science of hobgoblins from the southern quarter, the Asura Veda or the science of demons from the western quarter, the Itihāsa Veda or the science of history from the northern quarter and the Purāṇa Veda or the science of ancient legends from the fixed (nether) and above quarters. He (the Brahman) toiled over, heated, thoroughly heated these five Vedas. From these (Vedas) being toiled over, being heated, being thoroughly heated, he (the Brahman) created the five sahāvāhrtis - Vṛhat, Karat, Buhat,² Maḥat and Tat. He created Vṛhat from the Śarpa Veda, Karat from the Pisāca Veda, Buhat from the Asura Veda, Maḥat from the Itihāsa Veda and Tat from the Purāṇa Veda. Who-
ever may desire: "I would perform (a rite) by means of all these five Vedas"; should perform (it) by means of these sahāvāhrtis (= Vṛhat, Karat etc.) alone. He who knows thus and he who knowing thus performs (a rite) by means of these sahāvāhrtis: of him by means of these five Vedas (the rite) becomes performed.

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1. This section deals with the creation of the five Vedas and the five sahāvāhrtis. These are elaborated by the Brahman from the six quarters and from the five Vedas respectively.
 2. The eds of M and K read maḥat, which reading is adopted by Monier-Williams, AV and GU, 3. 27, p.108, whereas G's edn reads puḥat, which is also found in Laus, 91.12 (Monier-Williams's edn., MS 117). Here the latter reading is obviously the correct one.

He¹ (the Brahman) reflected upon (looked) near and distant quarters. He thereupon toiled over, heated, thoroughly heated them (the near and distant quarters). From these (quarters) being toiled over, being heated, being thoroughly heated, the syllable "śam" sprang up. Whoever may desire : "I would perform by means of these near and distant (quarters); should perform (a rite) by means of this mahāvāhrti (= śam) itself. He who knows thus and he who knowing thus performs (a rite) by means of this mahāvāhrti (= śam): of him by means of all these near and distant quarters (the rite) becomes performed.

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1. This section describes the extraction of the high syllable "śam" from the near and distant quarters by the Brahman, with allusion doubtless, to the 'Śanta-Veda'.

He (the Brahman) further toiled over, further heated, further thoroughly heated himself. He, indeed, created from mind the the moon, from nails the stars, from hair (of his body) the herbs and trees, from minor breaths many other gods.¹ He further toiled over, further heated, further thoroughly heated himself. He reflected upon this three-fold seven-stringed and twenty-one membered sacrifice. Thus, it has also been said in the verse², Agni (created) the three-fold and seven-stringed sacrifice. And this supporting śloka also says³,

seven are the (soma) pressings (= sacrifices) and seven are the sacrifices of cooked-food (Pāṭayajñas).³

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1. According to E, Introduction, p.16, f.n., the expression anyān devān should here be used in the sense of other beings other than herbs and trees.
 2. AVŚ 6.23.1; Vait. 10.17c and Cf. RV 10.52.4; 12 4.1.
 3. See GB 1.5.25.

I.1.13

He (the Brahman) collected it (the sacrificial material), (and) he performed a sacrifice with it. In that sacrifice the fire officiated as Hotṛ, wind as Adhvaryu, sun as Udgātṛ, moon as Brahman-priest, herbs and plants as subordinate priests, Visva Devas as the Kotrakas (Hotṛ's assistants), Atharvans and Aṅgirasas as the protectors. Thus, indeed, these former learned śrotrivas having concluded the expanded sacrifice, they address it (lit: they go up with it), 'May this Gharman-pot which has been lifted up make the immortal progenies of the insoxicated ones not heedless'. To these guardians of the sacrifice they call sadāharasarpakas¹, (who are) profited with gifts.² As to this, Prajāpati used to say, 'If there are inefficient priests in the sacrifice who have not observed celibacy and who are wanting in earnestness, in that case, indeed, they say that there is destruction of sacrifice. With injury of sacrifice the sacrificer is injured. With injury of sacrificer the priests are injured. With injury of priests

the sacrificial gifts are injured. With injury of the sacrificial gifts the sacrificer with his progeny and cattle is injured. With injury of progeny and cattle the sacrificer is deprived of (lit: is injured from) the heavenly world. With injury of heavenly world acquisition and preservation of half of his (property) is injured, in which half (part of the sacrifice) they perform sacrifice. Thus, says a Brāhmaṇa text.

1. See *ŚATTA*, *op. cit.*, § 63, Ex 159, p.243.

2. The word *sadābhurasarpaka* - literally means "those who move towards the *sādis* (sacrifice)". They are the learned spectators who sit in the *sādis* - pandal of the Soma-sacrifice.

I.1.14

He who has his sacrifice injured or those who have their sacrifice injured may run towards the Brahman-priest who knows thus: 'Lord, homage (be) to you.¹ Do you heal up the injury of our sacrifice.² Wherein there be injury (defect) in the sacrifice, therein having kindled the fires and having accomplished pacificatory water³ he thrice sprinkles the fires and thrice sprinkles round (the fires) (with the verse),¹ To earth, to hearing.⁴ He (the Brahman-priest) thrice causes him to sip (water) who causes (the sacrifice) to be performed and sprinkles him. Then he sprinkles the sacrificial place. And also with the essence of the Vedas the injury (defect) of sacrifice is joined together. Then just as he should mix gold with salt, silver with

gold, iron with silver, lead with iron, tin with lead, in the same manner the injury of sacrifice is joined together. With the joining together of the sacrifice the sacrificer is joined together. With the joining together of sacrificer the priests are joined together. With the joining together of priests the sacrificial gifts are joined together. With the joining together of sacrificial gifts the sacrificer is joined together with his progeny and cattle. With the joining together of the progeny and cattle the sacrificer is joined together with heavenly world. With the joining together of heavenly world acquisition and preservation of half of his (property) is joined together, in which half (part of the sacrifice) they perform sacrifice. Thus, says a Brāhmaṇa text.

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1. VS 19.59 b; VAI 3 2.9.9; Ath 6 17.16 b; TS 4.6.10.5 (with bhagavan for bhagavan of GB).
 2. According to BLANCHFIELD'S Ved. Conc. this mantra does not occur elsewhere.
 3. He (the Brahman-priest) accomplishes purificatory water for signaling purpose with the verse : sā no devīr (AVP 1.1.1; AVS 1.6.1).
 4. This verse is an extraction of AVS 6.10.1.

I.1.15

as to this used to say the sage Atharvan¹, God knowing.
 They (the priests) should appease those pleasures which have been injured in the sacrifice. In sacrifice expiation rite is performed, and also much reverse is done, as it were.² Neither there is any affliction to this sacrifice, nor any defect comes

to the sacrifice. He who behaves as he likes, overpowers (lit: kills) the recurrence of death and the recurrence of birth. He who knows thus and he who knowing thus officiates as the Brahman-priest (in a sacrifice), he shines in all worlds. In which sacrifice the Brahman-priest knowing thus sits in the sadas towards the south, and in which sacrifice the Brahman-priest knowing thus sits in the south facing towards the north and makes offerings of clarified butter. Thus, says a Brahmana text.

1. This verse (?) is not attested elsewhere. By means of this verse the priests heal all those pleasures which have been injured because of some defect in the sacrifice.
2. The eds. of J and K read vilogah in place of vilogam of G's edn. Here G's reading is preferable, for an adverbial form is needed in this place.

I.1.16

The Brahman¹ (neut.), indeed, created the Brahman (masc.) upon a lotus-leaf. He, the Brahman having thus been created, indeed, engaged (himself) into thought: "By what single syllable can I perceive (create) all desires (i.e. all desirable objects), all worlds, all gods, all Vedas, all sacrifices, all words, all fruition (dawnings), all immovable and movable beings! He observed celibacy. He perceived (created) the syllable "Om"- of two letters, four morae, all-pervading, pre-eminent, unchangeable Brahman, the vyāhrti belonging to the Brahman and having the Brahman as its deity. With this (vyāhrti Om) he perceived

(created) all desires (i.e. all desirable objects), all worlds, all gods, all Vedas, all sacrifices, all words, all fruition (dawnings), all immovable and movable beings. With its first syllable he perceived (created) waters and moisture; and with its second syllable he perceived (created) brilliance and heavenly bodies.

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1. CB I.1.16-30 is identical with the Prapava-Upaniṣad. Just as the Prapava-Upaniṣad deals with the cosmogonic origin from the syllable "Om", so does G. In the opinion of Monier-Williams, AV and G., 160, p.109: "The differences between two versions are unimportant. They are likely to be done to the blending of text and commentary in the Persian version, as well as to particular tertiary character of G. as a final result. In its form as an independent Upaniṣad the Prapava is divided into Brahmanas, embracing respectively sections 16-22, section 23 and sections 24-30 of G.".

I.1.17

He (the Brahman) perceived (created) with the first vocalic mora of it (the syllable Om)- the earth, the fire, herbs and trees the Ṛgveda, the vyāhṛti anuṣṭup, the Gāyatrī metre, the Trivṛt - stoma, the eastern direction, the spring season, the senses- the supreme speech-tongue, the essence.

I.1.18

He (the Brahman) perceived (created) with the second vocalic mora of it (the syllable Om)- the midregion, the wind, the Yajurveda, the vyāhṛti Bhuvan, the Trisṭuph metre, the Pañcadāśa - stoma, the western direction, the summer season, the senses- the supreme breath-two nostrils, the power of spelling.

I.1.19

He (the Brahman) perceived (created) with the third vocalic mora of it (the syllable *Om*)- the heaven, the sun, the Sāmaveda, the vyāhrti Svah, the Jagatī metre, the Saptadāśa-stoma, the northern direction, the rainy season, the senses- the supreme light-the eyes, the powers of vision.

I.1.20

He¹ (the Brahman) perceived (created) with the consonantal mora 'y'² - the waters, the moon, the Atharvaveda, the stars, his own spirit (the syllable) "Om", the mahāvāhrti Janat of the Āgīrasas, the Anuṣṭubh metre, the Ekaviṃśa-stoma, the southern direction, the autumn season, the senses- the supreme mind- the knowledge, the power of knowing.

1. Cf. GB 1.1.13.

2. Though in GB 1.1.16; 26 the syllable "Om" is said to consist of four morae, yet its treatment here presupposes five. The 'y' seems to be a transitional consonant derived from *o*= ay, am 3 ym.

I.1.21

He (the Brahman) perceived (created) with the consonantal mora 'm' of it (the syllable *am*)- the Itihāsa and Purāṇa, speech, ¹vākovākya, Gāthā, Mārāsāṃśī, Upaniṣads and the (texts imparting) instructions; the vyāhrtis-Vṛhat, Karat, Rūhat, Bhāt, Tat, "śaś" and "Om"; the various string instruments put

to tunes, voice, dancing, singing, and instrumental music. He also perceived (created) the deity belonging to Citraratha, the light belonging to lightning, the Bṛhatī metre, the Tripada and Trayastīśa stanzas, fixed (= nether) and upper directions, the cold and dewy seasons, the senses-the supreme ears, the power of audition.

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1. WILLIAMS, Indian Wisdom, p.293, says that the word vākovāya- seems to have been used in a particular sense of discussion either religious or spiritual. He renders it as "the sacred discussions"

I.1.22

This ṛc (Om) of single syllable became manifest before fervour of the Brahman. The seed which belonged to Atharvan or the Atharvans of the Brahaveda, henceforth the mantras appeared. If indeed, he causes defect, injury, uselessness (to the sacrifice) and if he recites the mantras without undergoing penance, with non-desire of listening (with disobedience) and without proper time of reading--he would again restore strength by means of brilliance of the Atharvans (mantras). "And mantras may be favourable to me (lit: may turn facing towards me) and just as the embryos (strike down) the mother, so (the mantras) may intend to strike down (read: abhiñ pāsevuh)¹ (the foe)". At the beginning he employs the syllable "Om". With this ṛc (Om) alone he would restore strength. The ṛc alone is used at the beginning and at the end of the sacrifice. By means of this ṛc the sacrifice. By means of this ṛc the sacrifice is expanded towards

all sides. This has also been said in the verse¹, 'The one which is applied in front (at the beginning)² and in the syllable of the verse, in the highest firmament.³ A Brāhmaṇa who is desirous of something should observe fast for three (days and) nights sitting down on the barhis facing towards the east (and) restraining his speech and should repeat this syllable (um) a thousand times. Thus, all his desires and actions are (thereby) fulfilled. Thus, says a Brāhmaṇa text.

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1. GB text reads amṛitābārah, G in her f.n. gives another reading amṛitābārah which according to her is found in one of the 1.1; here one would expect the correct reading to be amṛitābārah. This mantra does not occur elsewhere.
 2. AVŚ 10.8.10a.
 3. RV 1.164.39; AVŚ 9.10.13.

I.1.23

The Asuras encompassed the city of Indra (which was full of stores of wealth. These gods were frightened (and said), 'Who will slay away these Asuras? They (the gods) saw the eldest son of the Brāhmaṇa—the syllable "um"¹. They said to him, 'With you as (our) leader we may conquer these Asuras'. He replied (to the gods), 'What will be my reward? Choose a boon (they said). Let us choose a boon (from you). He chose this boon: 'Without having uttered me the Brāhmaṇas should not recite the Brāhmaṇa'. 'If they were to recite (without me) then it would produce no effect. 'Let it be so'. These gods were engaged in combat with the Asuras

in the northern direction of the sacrificial spot. The gods with (the help of) the syllable "Om" defeated these Asuras from the place of Āgnīdhriya fire. In that they defeated (by means of the syllable "Om"), therefore at the beginning the syllable "Om" is uttered. He who does not know the syllable "Om", he becomes impotent (lit: he has no free will). And he who knows thus, he has the Brahman under his control.² On account of this, the syllable "Om" is ṛc in the Ṛgveda, yajus in the Yajurveda, sāman in the Sāmaveda,³ sūtra in the Sūtra (text), brāhmaṇa in the Brāhmaṇa (text), śloka in the Śloka, Pranava in the Pranava. Thus, says a Brāhmaṇa text.

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1. The mystical nature of the syllable "Om" is shown. His presence in every recitation is needed, without his no magic charm can be attained; therefore, he should be uttered at the beginning of every text.
 2. The eds of M and K read veśā'vasāh and brahmavasāh, whereas G's edn correctly reads veśā'vasi and brahmavasi.
 3. In this context AV is omitted, therefore it seems to be adopted from a non Atharvanic source. See BLOOMFIELD, AV and Gd, §63, p.109 and cf. Gd 2.11, p.xxxii ff.

I.1.24

We ask about the syllable "Om":-

1. What is the root?
2. What is the nominal stem?
3. What is the (relation with) noun and verb?
4. What is the gender?
5. What is the number?
6. What is the case?

7. What is the suffix?
8. What is the accent?
9. What is the preposition?
10. What is the particle?
11. What is, indeed, the grammatical analysis?
12. What is the change?
13. What is the changeable element?
14. How many morae has it?
15. How many letters has it?
16. How many syllables has it?
17. How many words has it?
18. What is the (consonantal) combination?
19. What is the cause of lengthening of place (of articulation)?¹
- 20-21. How do the phoneticians pronounce it?
22. What is the metre?
23. What is the colour?

. These are the former questions. Now these are the latter questions:-

24. What is the mantra?
25. What is the ritual (ritualistic explanation)?
26. What is the Brāhmaṇa (Brāhmaṇical explanation)?
27. What is the ṛc?
28. What is the yajus?
29. What is the sāman?
30. Why do the Brahmvādins place the sound "Om" at the beginning?
31. What is the deity?
32. What is the heavenly body?

33. What is the etymology?
34. What is the place (of articulation)?
35. What is the origin?
36. What is the self-belonging?

There are thirty-six questions. There are three groups of twelve each of these former and latter (questions). Accordingly, we shall explain the sound "Om".

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1. Dehnbach, Sechzig Beispielen des Veda, p. 364 ff., suggests nāda for anāda and accordingly renders it as: "was bewirkt einen Zuwachs seines Nachschalls (lie: nāda)"? In GB 1.1.7 occurs nādaṁvāraṇam, there it means: "the sonat and its lengthening".

I.1.26

Indra asked Prajāpati: 'Oh Lord, having eulogized you, I (seek permission to) ask. He (Prajāpati) replied: 'Ask my dear! What is this syllable "Om"? Whose son is he? What is his metre? How does the Brahman-priest attain the Brahman? Indeed, on account of this (eulogy), he (the Brahman-priest) attained before (him) the auspicious syllable "Om". In the Rgveda, the single syllable "Om" (is pronounced as) the acute (udātta:with) the circumflex intonation. In the Yajurveda, the single syllable "Om" (is pronounced as) the acute (with) the three accents (Anudātta, Udātta and Svarita). In the Sāmaveda, the single syllable "Om" (is pronounced as) the acute (with) an elongated or long prolation. In the Atharvaveda, the single syllable "Om" (is pronounced as) acute (with his duration being) short. They

say that the two syllables a and u have half of four morae, (which are pronounced as) the acute, (and) in the sound a there is a consonant. That which is the first mora, has the Brahman as its divinity and its colour is red. He who meditates upon that (mora), always goes to the abode of the Brahman. That which is the second mora, has Viṣṇu as its divinity and its colour is black. He who meditates upon that (mora), always goes to the abode of Viṣṇu. That which is the third mora, has Īśāna as its divinity and its colour is brown. He who meditates upon that (mora), always goes to the abode of Īśāna. That which is the half of the fourth mora, has all the gods as its divinities - manifested it wanders on the sky and its colour is like pure crystal. He who meditates upon that mora, always goes to the nameless abode. A Brāhmaṇa, who does not know the origin of the syllable "Om", should be again initiated (in the Vedas). On account of this (mystical nature) the word of Brāhmaṇa text should be respected. (He is) the son of the Brahman, and of the lineage of Lātavya¹. He is the Gāyatrī metre, white-coloured, male-calf. He has Rudra as his divinity. So is the (nature of the) syllable "Om" of the Vedas.

1. Lātavya, descendant of Latu, is the patronymic of Auśamba Svayava in Pts.6.3 Cf. 4.7.2.

I.1.26

What is the root (of the syllable "Om")? The root is āp (āpr). According to some ay is also the root. (Some say that)

semantic similarity is nearer than structural similarity. On account of this, the syllable "Om" is derived from the root āp, it attains all its meaning¹. Therefore primary derivative (kr̥danta) is a nominal stem which contains meaning, but as a matter of fact the suffix obtains elision. Even in the case of particles, the grammarians mark the udātta accent (in the syllable "Om"). And it is that which has not become imperishable. It is said that self-explanatory word never perishes:-

"That which is similar in three genders, in all cases, in all numbers and which does not undergo change is imperishable or indeclinable (avyayam)"²

Which changeable element moves on all sides (cyavate prasāranam). The √āp contains two sounds ā and p, both letters have undergone change. At the beginning (the syllable) "Om" has undergone a change and second sound is ṃ³. Thus from two letters it has become a single syllable the imperishable sound "Om".

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1. The semantic similarity of a particular word is said to be more important than the structural one. The derivation of the syllable "Om" from √āp (to attain) is very interesting, and is in accordance with the meaning of the syllable "Om". By means of the utterance of this sacred syllable we attain every object which is worth-attaining.
 2. See Patañjali, Mahābhāṣyam, on Pāṇini 1.1.33 (KIEHLHORN'S edn Pt. I, p.96).
 3. At the beginning of the sound "Om" the initial position of ā has become ṃ, by stretching ā it has become ṃ. This is just a mystical explanation which can not be explained phonetically.

How many morae (has the syllable "Om")? At the beginning there are three morae. Indeed, at the beginning it lengthens itself. Sound ṃ is the fourth mora. What is (its) place (of articulation)? Both lips are its place (of articulation). Sonat and its lengthening are manners of articulation.¹

Diphthong (a + u = o) and vowel a in weak form (lit: a little bit of vowel a) and remainder of above-mentioned (Om) are guttural.² The first letter (o) lies among vivṛttaa (opened vowel sounds). The second letter (ṃ) lies among consonantal mute sounds. Therefore, no contact exists (between the two sounds). Formerly there have existed teachers who studied together- the verbal form, preposition, grave (accent), circumflex (accent), gender, case and number. They understand only by hearing, they do not seek reason. Then wise Pañcālacaṇḍa³ became an interrogator who belonged to the other side, he asked ' You may point out (lit: tell) separately the mistakes of (the pronunciation of) the Udgītha'. Therefore, attention should be paid in speech to every sound, syllable, word and number. In case of the vibhakti (yājiyā formula; especially the cases of Agni) they (the Udgātṛs) chant the speech which is served by the seers. Therefore, we tell the reason. That this will occur among sounds-accordingly, we learn from the knowers of the six main auxiliary parts (of Vedas). What is (its) metre? Gāyatrī is the metre. Indeed, the Gāyatrī (i.e. the syllable "Om") of gods (which is) of single syllable and of white-colour (that) has been explained.

There are two groups of twelve (morae in the Gāyatrī metre). This indeed, is its grammatical analysis, explanation of meaning of the root, phonetical handling, (and) explanation of the metre. Then the latter two groups of twelve (questions)⁴ and the secret (knowledge) of the Vedas has been explained. In the mantra, ritual, Brāhmaṇa, Ṛc, Yajus, Sāman and Atharvan this (syllable "Om") is the vyāhrti, and in regular order of the four Vedas- Om, Bhūh, Bhuvah and Svah are the mahāvvyāhrtis respectively.

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1. G's edn reads pādānapradānakarapnu, which is obviously an error for pādānapradānakarapaṇa, found in the edns of M and K.
 2. The meaning of the expression sādhvaksaram avamalesah kanthyo yathoktasesah, is, however, not very clear to me, therefore, my rendering may be considered as tentative.
 3. The name of Pañcālacanda besides this context occurs in AĀ 3.1.6 and Śaṅ Ā 7.13 as a Vedic teacher. Cf. WED 1, Indian Literature, pp. 80 and 315.
 4. See GB 1.1.24.

I.1.23

Without thinking about (the context) the riddles are heard. At the beginning of the Dvāpara (-yuga) a lord of evil (dosapati?) (inhabitant) of some place¹ of the seers engaged (himself) into thought that Soma should be drunk to the accompaniment of the three (Vedas). It (sacrifice) becomes finished, as it were. Therefore, (the Vedas)- Ṛc, Yajus and Sāman were retreated of splendour. Thereupon the great sages lamented: "We have met with great sorrow and fear. And it is

not spoken by all. All of us should only approach the lord (Atharvan)! I may become the (means of) protection of everybody. 'Let it be so' - they having spoken so, remained standing silently. I do not approach them (the atheists) who do not approach me, thus they (the seers) bent down. He (Atharvan) having come near said (to those atheists), 'You should use my vyāhrti (Om) alone at the beginning (of the mantra or the sacrificial formula)'. Thus my (vyāhrtis) are placed (at the beginning). Without the knowers of the Bhṛguś and Āṅgīrasas (i.e. the Atharvaveda) Soma should not be drunk. Otherwise priests would perish; the sacrificer would fall away with pollution; and śruti would remain polluted. Thus indeed, because of the continuous tradition you should teach the future generations. In this manner, the splendour will not perish. Let it be so, let it be so, o lord, (with these words) they recovered (themselves) back and prospered. Thus, they became free from sorrow and fear. Because of this the Brahmvādins place the syllable "Om" at the beginning.

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1. The meaning of the expression rsinām ekadeśo doṣapatiḥ is not clear to me. It is rather difficult to say as to whether doṣapati is a proper name or it is an epithet of some lord. Here one would like to take it in the sense of "Lord of evil!" WILHELM, sechzig Upanishads des Veda, p. 370 f., renders it as: "zu Anfang des Zeitalters Ṛṣabha verfiel ein einzelner Rishi als Urheber der Schuld hienieden auf den Gedanken, dass Soma mittels der drei Veden zu trinken und dass es damit genug sei!"

According to WILHELM, History of Indian Literature, p. 151, f.n. 166: "...; the assumption of a doṣapati, lord of evil (?) in GB 1.1.23 is remarkable, who at the beginning of the Svāpara (yuga) is supposed to have as 'rsinām'. This reminds

ekadeśa!

us of, and doubtless rests upon, the Māra of the Buddhists! See WILSON, *Buddha and Māra*, p.151 [cited by BHOOTILAL, J.A.S. XIX (11), p.97].

I.1.29

What is the deity? Agni is the deity of the Rics, the same is the light, Gāyatrī is the metre. Earth is the abode. 'I praise Agni, the chosen priest, god, priest of sacrifice, Hotṛ - the bounteous distributor of riches (RV 1.1.1)¹; thus, having placed it at the beginning (of the Saṁhitā)- the Rgveda is studied. Vāyu is the deity of the Yajuses, the same is the light, Triṣṭubh is the metre, intermediate region is the abode. 'Thee for food, thee for vigour. Ye are breezes. Let the god Savitr impel you to the most excellent offering (YV 1.1)¹; thus having placed it at the beginning (of the Saṁhitā)- the Yajurveda is studied. Āditya is the deity of the Sāmans, the same is the light, Jagatī is the metre, heaven is the abode. 'O Agni, praised with song, come to feast and sacrificial offering. Sit as Hotṛ on the sacrificial grass (SV 1.1)¹; thus, having placed it at the beginning (of the Saṁhitā)- the Sāmaveda is studied. Moon is the deity of the Atharvans, the same is the light, all (metres) are the metres, waters is the abode. 'Let the divine (waters) weal for us in order to assist (AVP 1.1.1; AVS' 1.6.1)²; thus, having placed it at the beginning (of the Saṁhitā)- the Atharvaveda is studied. From waters the troop of movable (animate) and immovable (inanimate) beings comes into being. Therefore, every being is water-composed and every creature consists of the Bhṛgu and Aṅgirasas (i.e. of the Atharvaveda). The three

Vedas (i.e., Yajus and Sāman) come (are fixed) in between the Bhṛguś and Āṅgīrasas (i.e. the Atharvaveda). Therefore it (the syllable *Om*) indeed, is the water, and the origin of the waters is by means of the syllable *Om*. Therefore, formerly Vyāsa has said, 'He who is consecrated (i.e. has been taught) by the knower of the Bhṛguś and Āṅgīrasas (i.e. the Atharvaveda), he should study the other Vedas; and he who is consecrated elsewhere, should not study (the Veda of the Bhṛguś and Āṅgīrasas)'.³ In the Sāmaveda also there is a *Khilasruti* (complementary scriptural passage)- 'In account of this, he who while observing celibacy knows the Atharvans and Āṅgīrasas, knows all this'. Thus, says a Brāhmaṇa text.

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1. Purohita is a priest who is pre-appointed in sacrifice or who is the family priest. Itvij, a priest who sacrifices at the proper seasons, and a Hotr, an invoking priest, a herald who calls the gods to enjoy the offering. All riches are at his disposal, and he (Agni) is the most bountiful rewarder, both directly and indirectly.
 2. The first verse of AVP is the verse quoted here, and is AVS 1.6.1. The Ātharvanic tradition regards it as the initial verse of the AV Saṁhitā.
 3. It refers to the cosmogony of every creature from the waters.
 4. The expression *bhṛgvanāgīrovidā* clearly emphasises the compulsory study of AV. Without having studied it one is not allowed to study the other Vedas.

I.1.30

The syllable "*Om*" is the supreme spirit, healing of the self, salvation of the self. Having stopped the anxiety about creatures, (which is) the only union (with *Om*), he should think about the (supreme) spirit. Having crossed (studied) the Vedas

he attains full fruit of the supreme (inner) spirit¹, this is the purpose (of the syllable Om). He who has thought well with reasoning over the appropriate syllable (Om), which consists of knowledge with these questions and answers, he who knows the context or text he becomes strong and expert in all sacred discussions (vākovākya)². Thus, says a Brāhmaṇa text.

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1. The mystical syllable "Om" is said to be above all Vedas, and by means of it one can attain emancipation i.e. union with the supreme self which is the prīṇa facie of life.
 2. The word vākovākya seems to have been used in a particular sense of either religious or spiritual discussion. WILKINS, Indian Wisdom, p.293, renders it as "the sacred discussions" He, ibid., f.n.2, says: "It appears from SS 4.6.9.20, that some portions of Vedic tradition were called vākovākya or brahmodyam! In this context of SS the Brahmanvādins indulge themselves into discussion of Brahmodya. Similarly, vākovākya also seems to be a sacred discussion. "The expression vākovākya (dialogue) apparently refers to the controversial form of this discourse" (SS XXVI, p.453, f.n.2).

I.1.31

As to this Glāva of the family of Maitrī (Maitreya) approached Vaudgalya Khādaśākṣa¹. He (Vaudgalya) is engaged there in the vow of Brahmacharya², having known it he (Glāva) said: "How is this? This Vaudgalya studies that (Veda) and is engaged in the vow of Brahmacharya - (all these things) are perishable³! The pupil of Vaudgalya heard it. He came to his teacher and said⁴, the man who is our guest today he spoke of you as (one who has) badly studied! O gentle one, what does he know? Revered sir, he recites the three Vedas. O gentle one, desirous of (my) victory, call near me the most forward (read: vispaṣṭo)⁵ pupil of him (Glāva

Maitreya). O gentle one, how does your teacher say that we have adopted all the Vedas in our mouth (through oral tradition)? How do the cultured people speak thus (ill) of the other cultured people? The question which I ask (from him) neither he would like to answer that, nor he has studied that (Veda). Maudgalya said to his own pupil ' O gentle one, approach Glāva Maitreya (and address him) saying ' Revered sir, instruct and explain me the Sāvitrī- the Gāyatrī of twenty- four syllables (sources) and twelve couplets, whose eye is the Bhṛgu and Āṅgīrasas (i.e. the Atharva-veda), and in which all this (creation) subsists, sir, tell me about that Gāyatrī. O gentle one, if he were (one who has) badly studied - the teacher (Maudgalya) said (ācāryovāca)⁶- and if he were to say: "The Brahmācārī explained (prāha) to the pupil (the nature of) Sāvitrī," then you may (should) say (to him): you said (with reference to) him i.e. Maudgalya (that he is one who has) badly studied. If you do not answer the question which he has put (to you per my care), (then) you will be subjected to distress in a year's time.

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1. GB reads ekādasakṣam, whereas G in her f.n. suggests the reading to be śācāśakṣam. M in his Introduction to the text, p.19, takes the reading as suggested by G and renders it accordingly. According to M, śācāśakṣam is "a name of a person". The expression ekādasakṣam accords well with the context and style of the text, for in the latter case we find the expression glāvo maitreya
 2. GB reads brahmācāryam, but according to G the reading should be brahmācārya. The eds. of G and I read vasto vilāva, whereas K's edn reads vastī'ti. G suggests that the reading should perhaps be vastā. Of all the readings the reading vasatī'ti as found in K's edn is the best one.

3. The eds of M and G read marvā (h), whereas K's edn reads marvāḥ (h). In this case one would like to accept the former reading marvā (h). G again suggests brahmacarva for brahma-carvam.
4. GB reads ācacaṣṭa, according to G the right reading should perhaps be ācacakṣa.
5. G's edn erroneously reads viṇaṣṭa for viṣaṣṭa. K's edn has viṣaṣṭī, which is a printing mistake.
6. For the sandhi ācāryovāca see my paper "A note on the sandhi 'Acāryovaca' in Gop. Br. 1.1.31" JUP (Mus. Sect.) 27 (1963), pp.133-36 (Publication of C.B.S., Class A No.16). G's edn reads brahmācārino sāvitriṇ ..., whereas the eds of M and K read brahmācārīṇa If the former reading were accepted, then there arises the problem of visarga sandhi before the initial dental voiceless fricative ś. Even here one would expect brahmācārīṇaḥ instead of brahmācārīṇo. In this case the reading brahmācārīṇa is suitable one.

I.1.32

He (the pupil of Maudgalya) came to the place where the other (Glāva Maitreya) was, and questioned him (what the teacher had suggested to him). He did not answer (that). (The pupil of Maudgalya said to Glāva Maitreya) 'You spoke of Maudgalya as (one who has) badly studied, (but) the question which he put to you (per my care) -- you did not answer that. (Therefore) you will be subjected to distress in a year's time'. He, Maitreya said to his pupils: "You may proceed to your homes according to your purpose and desire. I proclaimed Maudgalya as (one who has) badly studied. I have failed to answer the question which he has put to me. I shall therefore, go to him and shall appease him! On the (following) morning he, Maitreya taking fire-sticks in his hand (in token of submission) went to Maudgalya and said (to him), 'Sir, I am Maitreya'. With what purpose (have you come)? I have spoken of you as (one who has) badly studied, but the question

which you put to me I could not answer that; (therefore, I have come to you with the intention that) I shall approach you and shall appease you. He (Maudgalya) said, 'They (the Brahmvādins) say that you have committed every sin by coming here in a conveyance. This is my suspicious chariot (of instruction), I give it to you, go away in it. The other (Maitreya) said, 'What you say is non-violent and uncruel, and as you said, (accordingly) I have come to you. He (Glāva Maitreya) approached him (Maudgalya), while approaching him, enquired, 'What do the seers, revered sir, call "Savitr's highest bliss", what do they call "The glory of the god"?¹ Explain to me (as to why) they call dhiyah (minds or prayers), if you know of them; he may instigate them (dhiyah)² through which the Savitr moves on. Therefore, he says, 'The Vedas and the metres the sages call "Savitr's highest bliss", food (they call) "The glory of the god"?³ Dhiyah (prayers or minds) means duties and (courses) through which the Savitr moves on. Having understood (lit: collected) it, (Glāva) requested him (Maudgalya), 'Teach me, sir, what is the Savitr and what is the Sāvitrī?'

1. RV 3.62.10 (for savitur varanyam cf. tat savitur varanyam). See ML, op. cit., §24, Ex3, p.38.

2. Read pracharāt savitā for pracharāt savitā of G's edn.

3. RV 3.62.10 See ML, op. cit., §24, Ex3, p.39.

According to him this reply to the question is single instance of Pendent Nominative with Resumption.

I.1.33

Mind¹ is the Savitr, (and) speech the Sāvitrī. Wherever there

is mind there is speech, (and) wherever there is speech there is mind. Thus, these are two sources and one pair. Agni is the Savitr, (and) earth the Sāvitṛī. Wherever there is Agni there is earth, (and) wherever there is earth there is Agni. Thus, these are two sources and one pair. Vāyu (wind) is the Savitr, (and) firmament the Sāvitṛī. Wherever there is wind there is firmament, (and) wherever there is firmament there is wind. Thus, these are two sources and one pair. Āditya (sun) is the Savitr, (and) sky the Sāvitṛī. Wherever there is sun there is sky, (and) wherever there is sky there is sun. Thus, these are two sources and one pair. Moon is the Savitr, (and) constellations the Sāvitṛī. Wherever there is moon there are constellations, (and) wherever there are constellations there is moon. Thus, these are two sources and one pair. Day is the Savitr, (and) night the Sāvitṛī. Wherever there is day there is night, (and) wherever there is night there is day. Thus, these are two sources and one pair. Heat is the Savitr, (and) coolness the Sāvitṛī. Wherever there is heat there is coolness, (and) wherever there is coolness there is heat. Thus, these are two sources and one pair. Cloud is the Savitr, (and) rain the Sāvitṛī. Wherever there is cloud there is rain, (and) wherever there is rain there is cloud. Thus, these are two sources and one pair. Lightning is the Savitr, (and) thunder the Sāvitṛī. Wherever there is lightning there is thunder, (and) wherever there is thunder there is lightning. Thus, these are two sources and one pair. Life (prāṇa) is the Savitr, (and) food the Sāvitṛī. Wherever there is life there is food, (and) wherever there is food there is life. Thus, these are two sources and one pair. Vedas are Savitr, (and)

metres the Sāvitrī. Wherever there are Vedas there are metres, (and) wherever there are metres there are Vedas. Thus, these are two sources and one pair. Sacrifice is the Savitr, and fee (dakṣiṇā) the Sāvitrī. Wherever there is sacrifice there is fee, (and) wherever there is fee there is sacrifice. Thus, these are two sources and one pair. As to this, indeed (Maudgalya says) "I have favoured (upākāriṣam)² this learned person (Glāva)" The Brahmacārin who sleeps less (āsastuḥ) is held out for your sake. And he who has approached (Maudgalya), who sleeps less, he (the Brahmacārin i.e. Glāva) was piled up (in such a manner), heaped, as it were. And having risen (from his piled up position) he moved about -- this indeed, I know. This Brahmacārin of mine, who is gone into these sources (of birth), is born indeed,³ out of these pairs, may not depart before (full span of his) life.

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1. In this section each pair consisting of two objects is treated as two sources and one pair in the form of the Savitr and Sāvitrī. This discussion about the Sāvitrī (i.e. the Gayatrī) takes place between Maudgalya and Glāva. The former imparts instructions to the latter with regard the science of the famous Gayatrī.
 2. On the words upākārim (ā + upākārim) and āsastuḥ see my paper "A note on the word 'upākārim'(?) in the Gopatha Brahmana," submitted to *SAIV JIC*, Varanasi 1963. In this paper it is concluded that the word upākārim seems to be a case of lipography i.e. of simple omission of any kind. The word āsastuḥ (nom. sg. masc.) is read by all the printed eds., whereas all the belonging to B.I., Poona, and two Mss in private possession of Dr. H.B. DIVEKAR of Poona read āsasruḥ. V.B. DIVAKAR, *VPJ*, 1 and 2, p. 271, f.n., suggests that the expected reading should be āsasasruḥ. Needless to say, his suggestion can neither be accepted on the ground of phonetical possibilities nor on the basis of the contextual demand. In this case it is pointed out that āsasruḥ is certainly an error for the correct nominal form āsastuḥ, which is derived from ā + √sas

class 2 'to sleep' + unādi suffix tu (n). This expression seems to have been given the right treatment by K in his edn of the text, p.73, where he renders it as 'alpasayanaḥ'. It is further suggested that an entry should be made in a Sanskrit lexicon under ā + √sas class 2 'to sleep' as a nominal form.

3. From the construction of the sentence it is perhaps obvious that the particle vā in this case is used in the emphatical sense 'indeed' and not in its usual optional sense 'or' etc.

I.1.34

The Brahman, indeed, looked at this receptacle, the abode of prosperity¹. Meditate on it. If it may be held in vow², it places in the truth. He, the Savitr, having created the Brāhmaṇa by means of the Sāvitrī, enveloped the Sāvitrī in him. The first foot of the Gāyatrī is 'That desirable of Savitr'.³ He (the Savitr) made united the ṛc with the earth, the fire with the ṛc, prosperity with the fire, woman with the prosperity, the pairing with woman, offspring with pairing, work with offspring, austerity with work, truth with austerity, holy-power (brahman) with truth, the Brāhmaṇa with holy-power, the vow with Brāhmaṇa. (Thus) indeed, by means of vow the Brāhmaṇa (text) becomes thoroughly sharpened, voidless (and) uninterrupted. He who knows thus and he who knowing thus explains the first foot of the Gāyatrī, his web (lineage) becomes uninterrupted; his life becomes uninterrupted.

1. M. Introdn., p.22, translates the expression śriyaṃ pratiṣṭhām as "adorable prosperity". The word śriyaṃ seems to have been used in the sense of genitive, hence the rendering would best be: "the abode of prosperity". See Introdn. §7, under Syntax.

2. See H.-P. SCHMIDT, Vedisch vrata und awestisch urvata,

(Hamburg 1953), p.143, where vrata is interpreted to mean "vow (Gelübde)" throughout. Also see THIESS'S review on this book, I-LF III (2), (Leiden 1953), pp. 144-51; also see I. S. REVITCH'S review on this book, L 79.3, pp.195-200. JAE

JAOS/

3. RV 3.62.10a.

I.1.36

The second foot of the Gāyatrī is, 'May we meditate the splendour of the god.'¹ He (the Savitr) made united the yajus with the intermediate region, the wind with the yajus, the cloud with wind, the rain with cloud, herbs and trees with rain, animals with herbs and trees, work with animals, austerity with work, truth with austerity, holy-power (brahman) with truth, the Brāhmaṇa with holy-power, vow with the Brāhmaṇa. (Thus) indeed, by means of vow the Brāhmaṇa becomes sharpened, voidless and uninterrupted. He who knows thus and he who knowing thus explains the second foot of the Gāyatrī, his web (lineage) becomes uninterrupted; his life becomes uninterrupted.

1. RV 3.62.10 b.

I.1.36

The third foot of the Gāyatrī is 'One who may imprecate our prayers (or minds)'.¹ He (the Savitr) made united the sāman with the heaven, the sun (Āditya) with the sāman, the rays with sun, the rain with rays, herbs and trees with rain, animals with herbs and trees, work with animals, austerity with work, truth with austerity, holy-power (brahman) with truth, the Brāhmaṇa with holy-power, vow with the Brāhmaṇa. (Thus) indeed, by means of vow the Brāhmaṇa becomes sharpened, voidless and uninterrupted.

He who knows thus and he who knowing thus explains the third foot of the Gāyatrī, his web (lineage) becomes uninterrupted; his life becomes uninterrupted.²

1. RV 3.62.10 c.

2. It is noteworthy that GB deals with the explanation of the Gāyatrī in fullest details. According to M, Introduction, p.19, this is the only fullest account which he has come across perhaps in the whole of Vedic literature. BLONDEL, *op. cit.*, § 69, p.110, remarks that AV itself ignores the explanation of the Gāyatrī. However, in AV it has been assumed that bhṛgvāṅśirāṣ are its (of the Gāyatrī) eyes.

I.1.37

Thus, indeed, by this wise Brāhmaṇa is the holy-power (brahman) acquired, grasped, (and) well understood. By means of holy-power the heaven is acquired, grasped, (and) well understood. By means of heaven the wind is acquired, grasped, and well understood. By means of wind the light is required, grasped, (and) well understood. By means of light the waters are acquired, grasped, (and) well understood. By means of waters the earth is acquired, grasped, (and) well understood. By means of earth the food is acquired, grasped, (and) well understood. By means of food the breath is acquired, grasped, (and) well understood. By means of breath the mind is acquired, grasped, (and) well understood. By means of mind the speech is acquired, grasped, (and) well understood. By means of speech the Vedas are acquired, grasped, (and) well understood. By means of the Vedas the sacrifice is acquired, grasped, (and) well understood. Indeed, these twelve great

elements are placed in him who knows thus¹. Sacrifice is the highest (foremost) of them.

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1. G in her f.n. gives another reading evaividhi. The eds of M and K read evaividhi-pratistham, if this reading is accepted then it would mean "... are situated in this order"

I.1.33

Thus, indeed, those who consider (themselves) to be learned ones that they know about this (sacrifice), but in reality they are not learned ones (i.e. they do not know of this sacrifice). This sacrifice is established in the Vedas. The Vedas are established in speech. The mind is established in breath. The breath is established in food. The food is established in earth. The earth is established in waters. The waters are established in light. The light is established in wind. The wind is established in sky. The sky is established in holy-power (brahman). The holy-power is established in a Brāhmaṇa who knows of holy-power.

Indeed, he who knows thus, he knows the holy-power; he attains ^{→ meritorious glory and fragrant smells.} prosperity (whose) misfortune has been warded off. He who knows thus and he who knowing thus worships the mother Sāvitrī (=Gāyatrī Upaniṣad, the prosperity of the Vedas¹). Thus, says a Brāhmaṇa text.

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1. The GB is the only Brāhmaṇa text which offers the most detailed explanation of the significance of the sacred Gāyatrī. "The text deals with a theme suggestive of the Saunaka Upaniṣad, though it is not at all like it" (BL 1971, op. cit., § 69, p.110; cf. DEUSSEN, op. cit., p.377).

As for the verse, 'The waters producing an embryo.'¹ Man (the Brahman) is an embryo of the waters; he (indeed) is the sacrifice. The sacrifice being brought forward by means of the waters, is spread forth; on account of this, he (the sacrificer) takes first the sipping (water). When he sip², he sips thrice; twice he adorns (the sipping waters). Having obstructed (increased) the life, he drives away sin. Having caused (himself) to come near with the sacrificial formula, Having adopted and applied the mantras, having loosened and placed together the old branches on the hand in which the thumb is kept separate from the fingers-³, Thou art nectar; thou art pouring out of the nectar; 'I pour out thee for nectar' (with these verses) having brought water in hand thrice he sips with the hymn 'Living art ye.'⁴ In that he takes the first sip, the seven out-breathings⁵, - these he thereby replenishes in him, (and) what elements there are outside of the body, to wit, fire, wind, the sun, the moon, the waters, cattle, and the other creatures⁶, - these he thereby replenishes in him; the waters are nectar. In that he takes the second sip, the seven inbreathings, - these he thereby replenishes in him, (and) what elements there are outside of the body, to wit, the night of the full-moon, the eighth day of the full-moon, the night of the new-moon, faith, the consecration, the sacrifice, the sacrificial fees, - these he thereby replenishes in him; the waters are nectar. In that he takes the third sip, the seven through-breathings, - these he thereby replenishes in him, (and) what elements there are outside of the body, to wit, the earth, the atmosphere, the

sky, the constellations, the seasons, the divisions of the year, the years,- these he thereby replenishes in him; the waters are nectar⁷. This (supreme-) person is the Brahman, and this is well satisfying Vedic doctrine⁸; indeed, on account of this he knows this lotus- flower as the (supreme-) person. This breath rests in the strong hold, and it rests together in the stronghold. The breath which is (really) Purisaya (resting in the stronghold) mystically they call Purusa (person). Gods are fond of the mystical (presentation), as it were, and haters of the direct (presentation). In that he takes the first sip, the Homas in front,- these he thereby restrains in him. In that he takes the second sip, the two Ajyabhugas (the two portions of clarified butter),- these he thereby restrains in him. In that he takes the third sip, the Samsthita Homas (final oblations),- these he thereby restrains in him⁹. In that he adorns twice, the firewood and sacrificial grass;¹⁰ (thus) in that he replenishes all senses and whole body; and (also) in that sacrifice springs up the other glorifying¹¹ act of the application of the mantras,- thereby all this he restrains in him. In that he applies the mantras placing the syllable "Om" at the beginning; right upto Sarvamedha sacrifice he performs these same rites; (and) among all worlds, among all gods, among all Vedas, among all beings and among all living beings he acts of his own accord and is not harnessed from his desire. He who knows thus, is not perished in the middle (of his life). This has also been said in the verse, 'The waters are the form of the Brgus and Angirases, waters consist of (the elements of) the Brgus and Angirases, every being consists of waters,

every creature is possessed of the Bhṛgu and Āṅgīrasas. Among these (waters) (sustain) the three Vedas which follow the Bhṛgu and Āṅgīrasas.¹² That (Brahman) which is the blossom (expansion), form and open space of the waters and which is most superior and sacred,¹³ (with this Brāhmanical formula) having taken the sip and having sprinkled himself he follows with (the hymn) 'Live, O Indra.'¹⁴ Thus, says a Brāhmaṇa text.

1. BLONFELD, JAB XIX (2), p.11, thinks that "... in 1.1.39, the mantra, āso garbham janavantī, seems to be a somewhat independent (Paippalāda?) version of AV 4.2.8! From RASHUVĪA'S edn it is clear that this is a Pratīka of AVP 4.1.8.
2. VS 1.31; TS 1.2.4.1 etc.
3. TĀ 10.32.1.
4. AVS 19.70; AVP 20.41.
5. See P.-E. DUMONT, "The meaning of prāṇa and apāṇa in the Taittirīya-Brāhmaṇa" JAB 77.1 (1957), pp.46-7, where he renders these two expressions as 'outbreathing' and 'inbreathing' respectively. Also see his rejoinder to EDGERTON'S paper "Prāṇa and Apāṇa" in JAB 78.1 (1958), pp.54-6. On the contrary, F. EDGERTON, "Prāṇa and Apāṇa" JAB 73.1 pp.81-4, and also "Surrejoinder" to DUMONT, *ibid.*, pp.56-7, opposes DUMONT'S views and thinks that the expressions should be rendered as 'breathing-in' and 'breathing-out' respectively. However, I have translated these expressions throughout in accord with DUMONT.
6. GB reads ... anyāś ca prajāś..., but OMTEL, *op. cit.*, §31, Ex 11, p.76, amends this reading to anyas ca prajāś....
7. See OMTEL, *op. cit.*, § 31, Ex 11, p.76.
8. G reads āprīṇisā bhavati, which is certainly a corrupt reading, and in her f.n. she gives two other readings āptiyam nīṇas..., and āprīṇam nīṇas.... The edns of I and K read āprīṇa-nīṇas In this context the reading of the latter two edns seems to be intelligible one, and the expression ought to be rendered accordingly.

9. The Ātharvanic character of the chapter appears in the identification of three ācamanās with the purastāhoma, āyabhāṣan, and saisthitahoma (Aus. 3.19; Jait. 1.4 etc.).
10. G in her f.n. puts a question mark before the reading saist- saistarih. The edns of M and K read saist- saistarih, the right reading should perhaps be saist- saistarih.
11. G in her f.n. puts a question mark before the reading anyataram. K splits this expression as anyat + aram (from ā + √tṛ); and according to him this is used as an adjective of mantrakārya, thus it could be rendered as "another glorifying act of the application of the mantras (?)"
12. According to BL and DELP, Ved. Conc., this verse (?) does not occur elsewhere.
13. This verse occurs only in this text.
14. AVS 19.70; AVP 20.40.

PRAPĀTHAKA II

I.2.1

'The Brahmācārin (Vedic student) goes on setting in motion both earth and heaven,'¹ this he says to the teacher. 'In him the gods become like-minded,'² this he says to the wind. 'He goes at once from the eastern to the northern ocean,'³ this he says to the sun. 'Consecrated, long-bearded,'⁴ this is consecrated, this is long-bearded, this alone sitting on the place of the teacher, (by saying thus) the teacher is eulogised. Sitting on the place of lightning (firmament), (by saying thus) the wind is eulogised. Sitting on the place of sky, (by saying thus) the sun is eulogised. This has also been said in the verse, 'The Brahmācārin (Vedic student) setting in motion.'

1. AVŚ 11.5.1 a; AVP 16. 153.1a.

GB 1.2.1-9 deals with the duties of a Brahmācārin (Vedic student). The treatment is based upon AVŚ 11.5, a hymn glorifying the sun as a Brahman-disciple, it is carried out with considerable originality, differing from the presentation in SB 11.5.4; and the *Grhyasūtras*. On the Vratya-cult of the Brahmācarins, see R.N. DANDAKAR, "Yudra in the Veda", *JUP (Num. Sect.)* I (1963), pp.94-143.

2. AVŚ 11.5.1 b; AVP 16.153.1 b.

3. AVŚ 11.5.6c; AVP 16.153.6c.

4. Fragment of AVŚ 11.5.6 and AVP 16. 153.6.

I.2.2

Indeed, (while) being born (i.e. while being consecrated with the initiations like upanayana) a Brāhmaṇa is born in

company with the seven powers- the divine splendour, glory, sleep, anger, bragging, shape and seventh sweet odour.¹

These same (powers) of one who has undertaken the vow of celibacy depart;² his divine splendour goes to the antelopes, his glory to the teacher, his sleep to the boa, his anger to the boar, his bragging to the waters,³ his shape to the maiden, his sweet odour to herbs and trees.⁴ If he clothes the antelope-skins, through it he obtains his divine splendour which is in antelopes. One who is initiated, indeed, he becomes possessed of divine splendour. If he works for the teacher, through it he obtains his glory which is in the teacher. One who is initiated, indeed, he becomes possessed of glory. If he takes away the sleep of him who is desirous of sleeping, through it (taking away of sleep) he obtains his sleep which is in the boa. They (the Brahmacārins) say of him who is initiated and is about to sleep, 'Let him sleep, do not wake him'. If he is irritated, he considers individual to individual (i.e. every individual) wicked, as it were, (and) he does not injure any one by means of speech, through it he obtains his anger which is in the boar. The anger of him who is initiated (and) highly eulogised enters in (him).⁶ One who is being bragged by means of the waters, he should not take bath (i.e. initiate himself), through it he obtains his bragging which is in waters. Indeed, he who is initiated, he is highly flattered by others. That which is the form of the maiden that is (also) of the Brahmacārin. He should not look at the naked (maiden);

he should not cause himself to cover his face in this way or that way, through it he attains that form (=beauty) which is in the maiden. He who is initiated one, to him they regard (=look) as a maiden. That which is the sweet odour of herbs and trees that is (also) of this Brahmācārīn. Having cut off these (herbs and trees), if he were not to smell their odour, through it he obtains his sweet odour which is in herbs and trees. (Thus) indeed, he becomes initiated and possessed of sweet odour.

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1. G's edn reads abhiḥvāte, whereas the edns of M and K read abhiḥvante. The former reading seems to be preferable.
 2. G's edn reads brahmācāryam upetyo'pakṛāṇanti, whereas the edns of M and K read brahmācāryam upeto'pakṛāṇanti. None of these readings is correct. OSTEL, op. cit., p. 49, Ex 15, p. 114, has rightly emended the reading as: brahmācāryam upetasya' pakṛāṇanti.
 3. G's text reads krodho'pah ślāghān. G in her f.n. to the text and OSTEL, ibid., take the reading krodho'pah ślāghā, which is the most intelligible one.
 4. See OSTEL, ibid.
 5. G in her f.n., suggests the reading to be krodhah ślāghīṇaḥ viśati, for krodhah ślāghīyasaṁ viśante.

I.2.3

When the same (Brahmācārīn) approaches, he approaches in four ways: by means of one foot he approaches the fire, by one foot the teacher, by one foot the village and by one foot the death. In that he worships the fire, thereby everyday having brought the kindling-sticks he obtains that foot which is in the fire. In that he works for his teacher,

everyday, thereby he obtains that foot which is in the teacher. In that everyday having gone into a village he desires only to obtain alms and (does) not (desire for) sexual intercourse, thereby he obtains that foot which is in the village. In that being irritated, he does not injure any one by means of speech, taking himself to be more wicked than every other person, thereby he obtains that foot which is in the death.

I.2.4

Indeed these five fires are placed in a Brahmacārin (Vedic student)- two separately in the hands, (one each) in the mouth (and) in the heart and fifth in the lap. In that he does not touch a woman with (his) right hand, thereby he obtains day by day that world which is won by those who offer every day. In that (he does not touch) with left hand, thereby he obtains that world which is won by the religious mendicants. In that (he does not touch) with mouth, thereby (he obtains the world) of them who leap into fire. In that (he does not touch) with heart, thereby (he obtains the world) of heroes. In that (he does not touch) with lap, thereby (he obtains the world) of the performers of household sacrifices. If with these (limbs) he touches¹ a woman, he remains without fire, as it were. When day by day he attends his teacher at his (teacher's) residence; after having done so he should say 'O religion, protected (art thou), do thou protect me.'² Indeed, the protected religion protects him. Here (in this world) his offspring becomes more and more superior. Inserting verse alone

is inserted³ (by doing so) he places the fathers in the heavenly world. He should not wear a thread-woven cloth. He who wears a thread-woven, increases the royal-power and not the holy-power. Therefore, he should not wear a thread-woven cloth so that the holy-power (Brahman) may increase and not the royal-power. He should not sit above; if he sits above, in that case he loses down his own breath. If he were to sit below (on the ground), sleep below, stand below, go below in that case the wind blows. Thus indeed, the former Brāhmanas used to observe the vow of celibacy. They used to say¹, He (the teacher) should initiate him (the student) who is (like) a son or a brother to him (the teacher)¹. Having brought the kindling-sticks he who is desirous of (attaining) happiness⁴, may take food and (thus having become pleased) they call him energetic⁵. He (the teacher) may cause him (the student) to bathe (in the Vedas). Merely by bringing the kindling-sticks these vows do not become (fulfilled). If the teacher were to call him who is sleeping, he having gone in front (of his teacher) should listen with honour (i.e. with care); if he (were to call) him (the student) who is risen after having made the circumambulation [he (the student) should listen it with honour (i.e. with attention)]; (and) if he (were to call) him (the student) who is circumambulating and running [he (the student) should also act in the same manner]. Thus indeed, the former Brāhmanas used to observe this vow of celibacy. This meritorious glory of these (five fires) which had gone away, the same indeed, will come today.

1. According to VPX, the finite verbal form is not attested elsewhere. Lexicons like Pr and Ms have not recorded any finite form of /hr/ with the prefix para-. W, p.691, assigns to the past passive participle form parihṛta- meaning "carried off, removed". But in the present context the word seems to mean "to touch" etc.
2. This quotation seems to be original with this text.
3. The inserting verses (dhāvyā) are those verses which are implied additionally with the kindling-verses (sādhya). SGS, SB XII, p.112, f.n.1, says that "according to the author of SB the two verses RV 3.27.6-6 are inserted after the ninth and according to others before the eighth, sādhya."
4. K derives the expression svaśvantaḥ from /is/ 'to desire' (vide upadi rule 3.126) and in order to explain the letter ya in the word śvantaḥ, he thinks that it is an archaic form (arsarūpaḥ).
5. The word laghunaḥ (acc. sg.) is an epithet of the student, and is derived from /han/ 'to kill, move' (vide upadi rule 5.32) with the suffix ac (a). The word in this context would mean "energetic".

1.2.5

Janamejaya, the descendant of Parīkṣit¹, while going in for hunting and desiring to attain² two swans, he stopped. Both of them spoke to Janamejaya Pārīkṣita: he came near (to them). He said 'Venerable sir, homage to both of you; venerable sir, who are both of you? Both of them replied 'We are the Dakṣiṇa fire and the Āhavanīya fire'. He replied 'Venerable sir, homage to both of you; let (your) gods be known³ (Both the swans said to him) 'Indeed, the gods do not rejoice, but they go from one grove to another grove'. He again said 'Venerable sir, homage to both of you; what is auspicious (deed)? (Both of them replied) 'The vow of celibacy'. (He asked) 'What is mundane (affair)? (Both of them replied) 'The

vow of celibacy'. 'He knows that (vow of celibacy)' both of them replied 'Dantāvata Bhauṛa' (knows the vow of celibacy)'. And, indeed, sometimes Dantāvata Bhauṛa approached Janamejaya Parīkṣita. Having stood up he offered his own seat to him (Dantāvata Bhauṛa). Having met him with respect he (Janamejaya Parīkṣita) asked him 'Venerable sir, what is auspicious (deed)?' (Dantāvata replied) 'The vow of celibacy'. (Janamejaya asked) 'What is mundane (affair)?' (Dantāvata replied) 'Indeed, the vow of celibacy'. He (further) said to him (Janamejaya) 'The vow of celibacy (for studying) all the Vedas is upto forty-eight years, that (vow of celibacy) is divided into the (four) Vedas, consists of fourfold twelve-twelve years, (the vow of celibacy) of twelve years is the minimum one, and the rest (vow of celibacy) he may observe cleansing (himself) to the utmost of himself'. He (Janamejaya) gave him two bulls and thousand (coins) in connection with this (subject of) comprehension (? uhasi)⁵. And some say 'The teacher is a Vedic student',⁶ it is very famous. 'The open-space is the supreme deity (and) the supreme self, and a Brāhmana is a Brāhmacārin possessed of the vow and (good) conduct.

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1. For Janamejaya, the descendant of Parīkṣit, see Vedic Index, Vol. I, pp. 274 and 320. Cf. Ind. St. I, p. 35; also see Index, Indian Literature, pp. 125-6; 130-6.
 2. G's śān reads āśīyan (1), whereas the eds of 1 and 2 read āśīyan. The latter form seems to be a future participle form (in desiderative non.sg.masc.) from /āś 'to attain'. The regular form should have been āśīṣyan.
 3. The finite form āśīyatān is imperative passive third per. sg. of ā + VI (cf) 'to show'. VI is not in VI, 5 and 6, has not recorded this form. The acc.sg. uhasi

seems to have been used in the sense of nom. s.g.
uṣarāṇh.

4. Dantāvāla Dhaumra is the proper name of a seer, who appears only in this place in the whole of Vedic literature.
5. GB reads uṣasy ṛṣabhau. The form uṣasi (?) is dubious one. Perhaps the correct form should be uṣasi (loc.sg. from uṣas). G in her f.n. suggests that the reading should perhaps be: u he sa ṛṣabhau.
6. See AVS 11.8.16a

I.2.6

Brahman, indeed, handed (all) creatures over to the death; it did not hand over the Brahmācārīn alone. He said 'What is (meant by) in this¹ (night) (and) in this (day)'. The night on which he (the Brahmācārīn) were to dwell without having brought the faggot, on that night I would obstruct him from life. Therefore, the Brahmācārīn day by day having brought the faggots should worship the fire in the evening and morning. He should not put (those faggots) above and he should put (them) down. If he were to put above, that day the cloud becomes raining from passing clouds². Those gods spoke (to the Brahman), 'This Brāhmaṇa will observe the vow of celibacy, tell (what is) the alms for him?' (Brahman replied) 'Tell, the householder is much -wandering (he will give alms)'. (The gods said) 'What would be relinquished of that non-giving householder's wife? That which is sacrificed and bestowed, meritorious deed and wealth (of her) would be obstructed; on account of this she should give alms day by day to the Brahmācārīn; they (the learned persons) should

speak to the householder's wife³ that that which is sacrificed and bestowed, meritorious deed and wealth (of the person who does not give alms to the Brahmachārin) would be obstructed. He (the Brahmachārin) should not extend (his vow) beyond the seventh (night): by extending the seventh night he does not become a Brahmachārin. The Brahmachārin who does not possess a good conduct and who (observes) the vow of seven nights in (bringing) faggots and (begging) alms- he requires again to be initiated.

1. Read asvān for asvān of G's edn.

2. Cf. AB 2.19. According to SMITH, His-Veda Brahmanas (HIL 26), p.143, f.n.3, the Commentator Sāyana of AB absurdly interprets "On the mountains"; the word śāntavarsin should according to SMITH mean "from passing clouds"

3. G's edn reads grīhīnī nā māyan, in her f.n. she gives two other readings ...nyani ..., and ...mayani ..., all these readings are corrupt. The edns of M and K seem to have the right reading grīhīnī ānyuh, which means "they should speak to the householder's wife" (ā + Van 'to sound').

I.2.7

He¹ (the Vedic student) should not be one who rests on an elevated bed, he should not be a bard² (gāyana-), nor a dancer, nor a wanderer. He should not spit out. If he were to be one who rests on an elevated bed, (in that case) constant inhabitations are produced. If he were to be a bard, (in that case) they will have to cleanse out weepings. If he were to be a dancer, (in that case) constantly they will have to remove dead bodies. If he were to be a wanderer,

(in that case) constantly will be merged with their offspring. If he spits out, (in that case) he spits out in the middle of himself. If he spits out (in that case) he recites with reference to himself the formula, 'From the heaven (now) upon me.'³ 'That which is here also of honey; that which is here of sap for me.' 'That which is here also of honey (I partake of that)'⁴ - 'that which is forgotten emasculated poison (nirasthavisam)'⁵ - the fire and the sun may again place that (honey?) in my belly. 'That which has fallen upon me here also of the sap,'⁶ for that we invoke here, may that replenish for me. He (the Brahmacārin) should not go to the crematorium. If he goes, he should take water in his hand, recite over it the verse 'If this with the desire for the season,'⁷ - and having sprinkled (water) over it (the crematorium) he should circumambulate (the crematorium) uttering that verse. He should go round with the (same) verse. "If we have approached evil and injury with the desire for season (?), let that (evil and injury) be devoid like a blind and a lame person; let evil not follow us who are moving." And this Brahmacārin is marked round by the gods. This has also been said in the verse 'That which has been marked round by the gods, not mounted up (by anything), goes about shining.'⁸ Upon this (depend) all creatures, all sacrifices and food along with the gods? Thus, says a Brāhmaṇa text.

1. This section is employed by Kauś. 46.41 in an expiatory rite for the portent of drops of rain from a clear sky. In Vait. 12.7 it is used in the Agniṣṭoma when one has spoken in sleep.
2. The word gāyana- 'a bard', is formed from $\sqrt{\text{gā}}$ 'to sing' with the primary suffix ana- (vide Paṇini 3.1.147: nyat ga). Cf. M.P. BALASUBRAMANIAM, BHASKARI 25, (Poona 1966), p. 49 and Altind. Gr. II.2, pp.132; 136.
3. AVŚ 6.124.1 with brhato antariksāt.
4. Vait 12.8.
5. Vait. 12.9; Āp ŚS 10.13.11.
6. Vait. 12.9; Āp ŚS 10.13.10.
7. According to SLOANFIELD, op. cit., § 71, p.111, vaḍiḍam rtukanya etc., seems to be original with GB.
8. AVŚ 11.5.23.
9. The sun-god by bringing rain causes to produce food, and by means of food the sacrifice is performed. Thus, the sun-god imposes life in every creature and makes prosperous.

I.2.8

With (the verses beginning with) 'Generating out-breathing and inbreathing'¹, (he), the son of great seer Vasiṣṭha recited this speech in the mouth² of a shell, so that therefrom a cold and a hot spring may come into existence; he (the son of great seer Vasiṣṭha) always follows that. Then in the middle of the river Vipās' (modern Beas) there arose the first hermitage Vasiṣṭhasilā³ by name and the second Kṛṣṇasilā by name; in that (the seer) Vasiṣṭha thoroughly heated (himself). Viśvāmitra and Jamadagni (used to) heat (themselves) in the hermitage of Jamadagni⁴. Gautama and Bharadvāja, the two lions (?) (used to) heat (themselves in the

birthplace (of the river Vipāś?). Guṅgu (used to) heat (himself) in the dwelling of the Guṅgu⁵. Seer (used to) heat (himself) in the hermitage of the seers. Agastya (used to) heat (himself) in the place Agastyatīrtha by name. Atri (used to) heat (himself) in the heaven. Kaśyapa, the self-existent heated (himself) in the place Kaśyapatuṅga by name. The jackal (? ula)⁶, the powerful wolf, the hyena, the dog, the boar, cilvatis⁷, the reddish brown ichneumons, and an animal which has snake-like fang --- they seize between the jaws. Because of seeing the place Kaśyapatuṅga by name and because of (walking on) the walking-place (sarapavāṭa-?)⁸ the success takes place. Upto (the first) thousand years of the Brahman the Brahmācārī remained standing⁹ with one foot in the forest called Kṣivana. Upto second thousand years he held the stream of nectar upon the forehead. Śiva performed penance during forty-eight thousand years of the Brahman upon the surface of the ocean.¹⁰ From that performed penance he further heated (himself). This has been said in these verses (beginning with) ' He generating outbreathing and inbreathing'. Thus, says a Brāhmaṇa text.

1. AVŚ 11.5.24 c; AVP 16.155.5 a (with ād vyāna).

2. G's edn reads mukhe, whereas the edns of J and K read mūle; the former reading has been adopted by me.

3. On geographical names see Introdn., § 9 Geographical Data.

4. Jamadagni is one of the somewhat mystical sages of RV, where he is frequently mentioned. In AV and IV Samhitas and the Brahmanas, he is quite a frequent figure. In Brahmanas he appears as a friend of Viśvāmitra. See Vedic Index I, p.276.
5. The only reference to the word Guṅgu besides GB is found in RV 10.43.3, where Guṅgu mean the people belonging to this community or it refers to some janapada of this name. GRIFITH, RV (Tr.), Vol.II, p.46, f.n.3, says that it is uncertain who these people were. Guṅgu here appears to be a proper name but we do not know much about him or his race.
6. WHITNEY at AVŚ 12.1.49 takes the word ula to mean "the jackal" and GRIFITH, AV (Tr.), Vol.II, p.100, renders it "hyena". The commentators Uvaṭa and Mahidhara at W 24.31 take the word to mean "a particular wild animal". Modern lexicons like PI and MI also take the word to mean "a particular wild animal".
7. The civati is of single occurrence, and it is very difficult to identify it with the wild animals. According to MI it is animal of bhuvisaya class; and it (MI) conjectures that perhaps this word is a cognate of cillaṭa or cillada.
8. The word saravātāt, is of single occurrence, and perhaps would mean "because of walking - path".
9. Read atisthat for atisthati (a printing error) of G's edn.
10. According to BLANCHARD, op.cit., § 71, p.111, "This chapter is Pauranic rather than Brahmana".

I.2.9

(As for the verse) 'The one-footed (storde out more than) the two-footed.'¹ Wind is one-footed, space is its foot. Moon is two-footed, the former and latter fortnights are its (two) feet. Sun is three-footed, these three worlds are its feet. Fire is six-footed—earth, firmament, heaven, waters, trees and plants (and) these creatures are its feet. The Vedas are motion and spirit of all these (creatures). There are four parts of the Brahman. Furthermore,

they say that there are six (including the two namely,) manifestation, open space. Manifestation (is formed) by the R̥c, motion belongs to the Yajus, brillianance consists of the Sāman, creative power belongs to the Bhr̥gus and Aṅgirasas (i.e. to the Atharvaveda).² This Brahman, indeed, is the sacrifice possessed of four feet and two conclusions (saṁsthā). The Bhr̥gus and Aṅgirasas are its (of the sacrifice) two conclusions (saṁsthā). Furthermore, some say that this (sacrifice) is possessed of one conclusion (saṁsthā). In that the Hotṛ performs with the groups of ṛc̥, through it he replenishes the earth. The fire diffuses on it (the earth). It has also been said in the verse 'Let the earth, fire-clad, black-kneed (establish firmly).'³ In that the Adhvaryu performs with the yajus, through it he replenishes the firmament. On that (firmament) the wind does not take rest or slumber even on a single day. It has also been said in the verse 'Travelling on the paths of firmament, he (wind) does not take rest or slumber even on a single day. Earliest-born source of holy order of waters, wherefrom did he spring forth and from which region did he come?'⁴ In that the Udgātṛ performs with the Sāman, through it he replenishes the heaven. There alone the resplendent sun moves on. It has also been said in the verse 'Flying on high the ruddy eagle.'⁵ In that the Brahman performs with divisions of the verses, through it he replenishes the waters. Moon moves through waters. It has been said in the

verse 'The moon among the waters (runs)'.⁶ Of those (waters) trees and plants are divisions. Therefore, a sacrifice is performed by means of the root, branch, leaves, flowers, fruits, bud, sap and fragrance (of trees and plants). Rites are performed by means of waters.⁷ Soma is squeezed out by means of waters. In that (the officiating priest) invites the Brahman (-priest) in every rite, through it he honours the waters. This indeed, is his (Brahman's) portion. Just as one desirous to eat first sips the water and again afterwards, the sacrifice is commenced with waters, and is concluded with waters. Therefore, the sacrifice is characterised by the preceding and succeeding offerings.⁸ He (the Brahman) holds the sacrifice in between the preceding and succeeding offerings. Having milked out the Vedas⁹ in between the Bhṛgu and Aṅgirasas; the Bhṛgu and Aṅgirasas honour the drinking of Soma. This Veda (Atharvaveda) is characterised by Soma. It has also been said in the verses 'One thinks himself to have drunk Soma'.¹⁰ Just as the rain appeases the wide earth, smoking due to flames, similarly the Brahman (-priest) heals the injury of sacrifice by means of the vyāhṛtis and the verses from the Bhṛgvaṅgiras (Atharvaveda). Agni, Āditya and Yama¹¹ - these are the Aṅgirasas; they accomplish all this. Wind, waters and moon - these are the Bhṛgu; they replenish all this. All this is concluded in a single manner. Thus, says a Brāhmaṇa text.

1. P of AVŚ 13.2.27 a; AVP 13.23.4 a.
2. The edns of M and K as well as all the Mss belonging to B.I., Poona, which are now being utilised by the Centre of Advanced Study in Sanskrit, University of Poona, for bringing out a critical edn of the text read as follows: bṛvaṅgirasam āpaitad ..., whereas G's edn reads bṛvaṅgirasā āpaitad. V.D. B. BANDHU, VPK, B and Ār, pp. 762 and 790, reads bṛvaṅgirasam and māya respectively. On the basis of the construction of this sentence one would like to accept G's reading. The word bṛvaṅgirasā can be inst. sg. of bṛvaṅgiras. In accord with the context it would be appropriate to take the word as nom.sg. (fem.) of the substantive bṛvaṅgirasā, formed with the secondary suffix -ā. *bṛvaṅgirasam māyāitad.*
See my paper in *Jandekar Fel. Vol.*, Poona, 1969, pp. 190-92.
3. P of AVŚ 12.1.21; AVP 17.3.2.
4. RV 10.168.3; AVP 1.107.4. G's edn reads hriyamāna for īramana of RV.
5. AVŚ 13.2.36a; AVP 13.24.3a.
6. P of RV 1.106.1a; VS 33.90a; AVŚ 13.4.39a; AVP 13.32.14a.
7. Read Karmāni for Karṇāni of G's edn.
8. According to G (f.n.) either the word brahmā or vaiṇā is an interpolation. In this sentence the word brahmā is not required. Metaphorically the sacrifice is described as the Brahman (-priest). However, the word brahma does not alter or spoil the sense of the sentence.
9. GB reads vedān āduhya, which literally means "having milked out the Vedas" but in this context it seems to refer to the recitation of the Vedas.
10. RV 10.35.3a; AVŚ 14.1.3a; AVP 13.1.3a.
11. G's edn reads agnir ādityāya śamavaty ..., whereas the edns of M and K read agnir ādityāya mā ity G's reading is supported by one of the Mss belonging to Dr. H.R. FIVEKAR of Poona. Majority of Mss belonging to B.I., Poona, support the edns of M and K. The Ms No. 20 reads agnir ādityāya sāmā ity ..., and Ms A-1331-32 gives the reading agnir ādityā yamā ity
No. 36 gives the reading agnir ādityā yamā ity
1334-36
In all probability, we are faced with the difficulty of the partial emanation of the text; the better reading would perhaps be agnir ādityā yamā ity

There was, indeed, Vicārin Vābandhi an intelligent person, thinker, and well-versed in the Vedas (anūcāra), the son of Vābandha Ātharvāna¹. He did not get the material wealth because of his high (self-) respect. (His) mother spoke to him, "Those (people) alone have talked about this food. Those (people) partake of this food in the Āru and Pañcāla countries², the Lāṅga and Vārāṇsa countries, the Kāśī and Kāuśāla countries, the Śālva and Matsya countries, the Śavasa and Uśīnara, and the northern countries! Now because of your high (self-) respect we are without cattle. 'Son, seek some source.' He (Vābandhi Vicārin) appeared in the Soma-sacrifice of the universal king Vāndhātṛ Yauvanāśva. Having entered into the sadag-hall he addressed the ṛtvijs and the sacrificer. They call all the rivers by different appellations which flow eastward, southward, westward and northward. Of these (rivers) as they enter into the ocean the (individual) appellation is cut off, they (simply) call them 'ocean!' Similarly, all these Vedas which have come into being (along) with rituals, with secret doctrines, with Brāhmaṇas, with Upaniṣads, with histories, with narratives, with Purāṇas, with accents, with sacraments, with the science of etymology (Nirukta), with instructions, with polishings, and with the sacred discussions (vākyaśāstra). Of these as they enter into the sacrifice the (individual) appellation is cut off, they (simply) call them 'sacrifice.'³

1. Kabantha Atharvama in the Aph. Up 6.7.1 is mentioned as a teacher along with Sudhanvan Aniruddha, and there he is said mythical. His son according to GS 1.2.10 was Vitarin Kabanthi.
2. On geographical names see Introdn., §9 Geographical Data.
3. See UPLA, on. Alt., § 42, lx 22, p.116.

I.2.11

That indeed, is the interrupted sacrificial place (devayajana) of the earth, which is not sloping towards the east, which is not sloping towards the north, which is artificial, which is (partly) level ~~and (partly) level~~ and (partly) uneven (ground). Indeed, that is the sacrificial place which is level, grassy (having roots), not burnt, established, sloping towards east and north, level, and is entirely strewn, as it were. In which the Brahman (-priest) knows the brahmanhood of the Brāhmaṇa, in that he performs Brahman's office. I declare-we do not know the metre by means of which we can get the answer. Indeed, he asked them-knowing what does the Hotr perform the Hotr's office, knowing what does the Adhvaryu perform the Adhvaryu's office, knowing what does the Udgātṛ perform the Udgātṛ's office, knowing what does the Brahman perform the Brahman's office. I declare-we do not know the metre by which we can get the answer. We speak to you: speech itself as the Hotr performs the Hotr's office. Indeed, the Atomas and Vajatkāras are formed out of speech. Speech, indeed, is the Hotr, speech is the Brahman, speech is the god. By means of outbreathing and inbreathing the Adhvaryu performs the Adhvaryu's office. Creatures are instituted with vital airs; the

Pranīta (waters) are the instituted breathings. We speak to you: the Adhvaryu is outbreathing and inbreathing; the Brahman (-priest) is the outbreathing and inbreathing; god is the outbreathing and inbreathing. By means of eye alone the Hṛgātṛ performs the Hṛgātṛ's office. These creatures see with eye. And the eye, indeed, is the Hṛgātṛ, eye is the Brahman (-priest), eye is the god. By means of mind alone the Brahman (-priest) performs the Brahman's office. Whatsoever is there horizontal or above of the directions that he performs by means of mind. We speak to you about that Brahman; mind, indeed, is the Brahman (-priest); mind is the Brahman; and mind is the god.

I.2.12

(Kāṇvaśi said) as indeed, here follows: the sacrificer and the officiating priests may proclaim the sky to be the earth or may proclaim the earth to be the sky; in that case the other person does not assent (to it); thus he does not assent to this (fact); (and) in that he would say, 'Now, how is it that?'. It is the Vṛtṛ this he may say to the Vṛtṛ, it is the speech to the speech, it is the Brahman to the Brahman, it is the god to the god. It is the Adhvaryu this he may say to the Adhvaryu, it is the outbreathing and inbreathing to the outbreathing and inbreathing, it is the Brahman to the Brahman, it is the god to the god. It is the Hṛgātṛ this he may say to the Hṛgātṛ, it is the eye to the eye, it is the Brahman to the Brahman, it is the god to the god. It is the

Brahman (-priest) this he say say to the Brahman (-priest), it is the mind to the mind, it is the Brahman to the Brahman, it is the god to the god.

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1. G's śān reads gathivā vā śān iti, whereas the ends of ś and śān as well as all ś belonging to śān, Poma read va for va of G's śān. In all probability, G's reading va seems to be intelligible one.

1.2.13

These creatures, indeed, are possessed of various expressions. Those who cause one who does not (belong to a family which is) a Soma-drinker, who is a Surā-drinker, in whose family Soma-drinking is not continuous, to perform a sacrifice, they should approach him (the learned person) in the morning while carrying the faggots in their hands (and they should say): "We have come to your lordship" (he should ask them) "What for?". (Then they should reply) "The questions which your lordship had put to us yesterday, those very questions your lordship may explain to us". Let it be so. He explains all these questions to them. In that that by means of which he holds from all sides all this present and future (i.e. existent and non-existent), that is the Brahman. In that having studied (recited) they say, He who knows (thus) he is a learned Brāhmaṇa. Thus, says a Brāhmaṇa text.

I.2.14

Henceforth (there is description of) the sacrificial places. Spirit is the sacrificial place, faith is the sacrificial place, priests are the sacrificial place, the sacrificial place consists of land. That the same spirit which striving or non-striving dwells in the body, is the sacrificial place. This (spirit) is the sacrifice; this is the sacrificer; they worship it; this is the sacrificial place. And this faith is the sacrificial place. At whatever time one should set up (the sacred fires), let faith not leave him. That is the sacrificial place; moreover, these officiating priests are the sacrificial place. Wheresoever a learned Brāhmaṇa performs (any rite) with (the application of) a mantra, that is the sacrificial place; now, this sacrificial place consists of land. Wherever the waters stop, ooze, flow or spring up, that is the sacrificial place. (The place) which is level, grassy (having roots), unburnt, firm, sloping towards the north-east, level, and is entirely strewn with grass, as it were; and in front of which there should either be a hollow, or a wavy (read: urū)¹ tree or a hill or a river or a path. He should not leave in front the place of the size of the sacrificial place nor towards north. In such a place they should sit around the fire. Thus, says a Brāhmaṇa text.

1. G's can reads urū urū urū ... , which reading is supported by all the belonging to G. I, Poona, as well as

by the parallel text Vait. 11.5 (Y. 11.5.1.1. edn, p.51), whereas the edms of M and K read svāhā-gurūḥ vṛkṣāḥ. The latter reading very clearly appears to be an erroneous one. By accepting the reading vṛkṣāḥ, we are faced with two types of difficulties. First, this word is a hapax, secondly, it is difficult nay rather impossible to explain it grammatically. On the basis of the grammatical explanation keeping in view the context one would be tempted to take the reading as vṛkṣi (vṛkṣi-), in that case the grammatical problem can be justified and it would mean "my tree" (Vait. 11.5, p.16, however, reads vṛkṣi (vṛkṣi), which word is widely attested in the Vedāṅga texts and means "salt ground". In all probability, the expression vṛkṣi as an adjective of the substantive vṛkṣa-, will perhaps solve the difficulty.

I.2.15

Asiti,¹ desirous of offspring, indeed, cooked the porridge. Then she ate² the remainder (of the brahmanudana). She became pregnant. Consequently, the Āsityas were born. In that the porridge is cooked at the setting up of the sacred fires, thereby indeed, this beginning and mounting up is performed. The kindling sticks are a span in measure: of such a measure is the spirit-commensurated by Prajāpati. The sacrifice-worthy body of the fire which is in the holy fig tree (āśvattha), with that body this (fire) is united. That which is ghee that is its (of the fire) body of ghee.³ In that he anoints the kindling-sticks with ghee, thereby he causes it (the fire) prosper with two bodies (i.e. with the kindling-sticks and ghee). In that he puts (on the fire the fire-sticks) besmeared with ghee. Valour is indeed, demonstrated by roaring.⁴ In that he puts (on the fire the fire-sticks) besmeared with ghee, he does so for the sake of roaring itself. The year, indeed, is the act of procreation, fire is the

act of procreation, that which is the year that is the act of procreation. He puts faggots into the fire with (the recitation) of a verse. (That means) the procreator (i.e. the sacrificer) procreates this (fire) with the act of procreation. A human being is one whose period (of birth) is not fixed.⁶ One does not know at what period one would be born. (Therefore) one secures that which is a constellation. The porridge which is cooked, indeed, thereby this birth-place of fire is formed. In that the faggots are put on the fire, thereby the seed is deposited.⁸ The deposited seed is born in a year's time. (In that) he sets up the fire at the expiration of the year; he sets it up as full born.⁷ One should set up (the fires) after twelve nights, before (the expiration of) the year.⁵ Those (twelve nights) are the symbol of a year. If he should set them up after the third night or after the second night or after one day. Those highest Ādityas with setting up of the fire, indeed, come from here (this world) to yonder world (to heaven). Those Ādityas while moving and safeguarding (themselves) on the way ward him off who longs to win (over them). The Ādityas are the eaters of remnants. That which is remnant, (and) he who anoints the faggots with remnant (of whey); he, indeed, uttered this for them (the creatures born of God); and indeed, having uttered for them he goes⁹ to the world of heaven.

1. This section is copied almost verbatim from Āth 27.16; cf. TS 6.5.61; MaitS 2.1.12; TB 1.1.9.1.

2. G's edn following Āth 7.15, reads āsnāt, whereas the eds of M and K read asnat.
3. G's edn following Āth, reads esā asra ghrtrā, whereas the eds of M and K read esā svalhtrā G's reading is intelligible.
4. G's edn reads svaghrtrā for asghrtvā of Āth ., whereas the eds of M and K read svalhtrā. L, pp.117-18 renders this sentence as: "He who performs the Agnyadhana rite with the intention of a firm path; (thereby) the strength is generated! G's reading has been followed.
5. G following Āth ., reads ... abhatarāh ..., whereas M and K read ... abhatya at ar ... K, p.118, renders it as: " ... (the sacrificer) safeguards it (the fire) from the devouring (obstacle)". G's reading is intelligible.
6. G following Āth ., reads delvata, whereas the eds of M and K read dirivata, which reading is certainly an error for G's reading.
7. The eds of M and K read re, whereas G emends it as yah, and in place of pralāpatir ..., of these eds, G following Āth ., reads pralātan. G's reading is preferable.
8. G in accord with Āth . reads ... pratimātho In this case the regular sandhi should have been pratimā atho, but here we find a phenomenon of double sandhi, that is to say, even after the elision of vikarma further 'saying-like-sandhi, has taken place. G in her f.n. rightly suggests the reading to be pratimā atho.
9. The eds of M and K read yanti, whereas G's edn correctly reads yatki.

I.2.16

Atharvan got, the lord of creatures (Prajāpati), he having practised fervour fashioned out the cātuḥ prāīya grahmaṇṇam¹ (consisting of) four worlds, four gods, four Vedas, four notrās. Four indeed, are these worlds: the earth, firmament, heaven, and the waters. Four indeed, are these gods: the fire, wind, sun and moon. Four indeed, are these Vedas: the Ṛgveda, Yajurveda, Sāmaveda and Brahaveda

(Atharvaveda). Four indeed, are these śāstras: the cow's duty, Ashvaryu's duty, Uśātṛ's duty and Brahman's duty. This has also been said in the verse 'He has four horns, he has three feet, he has two heads, he has seven hands. Bound with a triple bond, the bull roars, the mighty god has entered into mortals.'² He has four horns, (thus) these Vedas are spoken about. He has three feet, (thus) pressings alone (are spoken about). He has two heads, (thus) Brahmandana and Prāvargya alone (are spoken about). He has seven hands, (thus) metres alone (are spoken about). Bound with a triple bond, (thus) mantra, ritual, and Brāhmaṇa (text) (are spoken about). The bull roars, indeed, he is the bull (and) he roars, who is the sacrifice recites the śāstras. With the ṛc, Yajures, Sāmans and Brahman (Atharvans) the mighty god has entered into mortals. The sacrifice indeed, is the great god. He has entered into the beings. 'One who may know the seven heights,'³ (thus) he says of outbreathings. 'One who may know seven distances,'⁴ (thus) he says of inbreathings. 'One who may know the head of sacrifice,'⁵ that indeed, is the head of sacrifice which is the Brahmandana accompanied by the mantra (recitation).⁶ One who indeed, goes near to this Brahmandana (which is) not accompanied by the mantra, indeed, his sacrifice becomes departed with head. Therefore, one should approach only the Brahmandana (which is) accompanied by the mantra and by invitation. Thus, says a Brāhmaṇa text.

1. This subject is treated here in relation to the conspicuous

Brahmaṇṣa hymns AVŚ 11.1 and 12.3, but with the superficial purpose of correlating the catur praśva oḍana (porridge sufficient for four priests) with the Atharvāṇic Vedic tetrad, the string upon which the Brahmana harps in and out of season.

2. AV 4.53.3; VS 17.91; AVP 13.3. The eds of M and K erroneously read śrīḥās for śrīḥā (nom.pl.neut.).

3. AVŚ 10.10. 2a; AVP 16.107. 2a.

WHITNEY, AV (Tr.), Vol.II, p.625, renders the word pravaśah as "advances" (cf. D. IIA, AV (Tr.), Vol.II, p.45, renders it as "seven floods" and he, op. cit., pp.45-6, f.n.2, thinks that "seven floods" here refer to seven rivers of the country occupied by the Aryan immigrants. Commonly accepted meaning of the word is "height".

4. AVŚ 10.10.2b; AVP 16.107.2b.

5. AVŚ 10.10.2c; AVP 16.107.2c.

6. Yāska (Nir. 13.17) explains the verse exactly in the manner of G3 except that the words dve śīrṣa are taken to mean prayanīya and udayanīya sacrifices. Patanjali, Brahmaṇṣa 1.1.1 (A. S. edn, Vol.I, p.3, 11.15-16) explains the verse with reference to nāma, akhyata, upasaṅga and nibāta; the three tenses, the two kinds of śīrṣas: nitya and utpādyā, seven cases (vibhaktis) and the three places of the articulation of the sound viz., uras, kanṭha and śīrṣa.

I.2.17

What is the purpose¹ for which an Ātreya is called for? Darkness captured the sun. Atri removed that (darkness). Atri beheld that sun. This has also been said in the verse², 'Whom out of liquid Atri conducted up the sky²; 'O sun, Atri maintained you in the sky, to make the mouth³. He (the sun) said to him (Atri) 'Choose your boon'. He (Atri) said 'My progeny be worthy of receiving sacrificial fee'. Therefore, at a sacrifice the sacrificial gifts are given first to a descendant of Atri.⁴

1. G's edn reads upaiṇa-, whereas the other edns read upayaiṇa-. The former reading seems to be preferable.
2. AVŚ 13.2.4c.
3. AVŚ 13.12.12 ab; AVP 13.21.6 ab.
4. G's edn reads prathamam dakṣiṇā, whereas the edns of H and K read prathamadakṣiṇā.

I.2.13

Prajāpati said to the Vedas 'May I set up the fires'. Speech uttered to them (the Vedas) 'This horse, indeed, is the chief of the materials.'¹ These (Vedas) led him up out of frightful, gruesome water. Speech uttered to them (the Vedas) 'Let the horse be appeased'. Be it so. The Ṛgveda having come near to him proclaimed 'Let me appease the horse'. Him who approached silently (the horse) great fear attacked.² He took resort of this eastern quarter. He said 'This horse, indeed, is unappeased'. The Yajurveda having come near to him proclaimed 'Let me appease the horse'. Him who approached silently (the horse) great fear attacked. He took resort of this western quarter. He said 'This horse, indeed, is unappeased'. The Sāmaveda having come near to him proclaimed 'Let me appease the horse'. With ^{what} will you appease? My sāman Athantarā by name is unfrightful and ungruesome; with it let the horse be eulogised.³ Him who approached silently (the horse) the same great fear attacked.⁴ He took resort of this northern quarter. He said 'This horse, indeed, is unappeased'. Speech uttered to them (the Vedas) 'You should meet Ātharvāṇa śaṅyu'. Having met Ātharvāṇa

Śaṁyu, who was seated, these (Vedas) proclaimed 'O lord, homage be to you.' 'Let the horse be appeased.' Be it so. He, indeed, addressed the son of Kabandha Ātharvaṇa 'O Vicārin'. Fortune, indeed, heard the echo for him. Let the horse be appeased. Be it so. He, indeed, prepared the pacificatory water by means of the Ātharvaṇa, Āṅgīrasa, Cātana, Mātr̥nāma and Vāstospatya formulas⁵, (thus) he appeases (the horse). Out of all hair - concourses of that cleansed, besprinkled horse the embers shattered. That pleased horse, paid homage (with the words), 'Homage to Ātharvaṇa Śaṁyu, who made me worthy of sacrifice.' Indeed, the other Brāhmaṇas (other than Ātharvaṇa Śaṁyu) would be having lightest materials. These (Brāhmaṇas) will place (the fire) on the foot of the sun, of a bull, of a calf, of a boat, of a śrayana-(?)⁶ or of a Brahmacārin. Earth, indeed, is the foot of the sun. The fire would be deposited, as it were, in the foot of the sun⁷ while the fire is being brought forward the Brahman-priest makes the sacrificer, who has taken hold of the horse, recite five verses beginning with⁸ 'When first springing into life, you cried.'⁹ The fire is brought near the Brahman-priest. The latter consecrates him (the fire). Indeed, this learned Brahman-priest is all-knowing who knows (the Veda of) the Bhṛgu and Āṅgīrasas (i.e. the Atharvaveda). Thus, says a Brāhmaṇa text.

1. The Agnyādheya horse, produced by vāc from frightful, gruesome water, is one of the main necessities of the Agnyādheya (setting up of the fires). Cf. Śrautakosa, Vol. I.1, p.37.
2. G reads abhisrptāya, whereas the edns of M and K read avisrptāya.
3. G's edn reads āsva abhistūyata, whereas the edns of M and K read āsva abhistūyata; in this place one would expect the reading āsvō' bhistūyata.
4. G's edn reads any abhisrptāya, M's edn reads atha visrptāya, and K's edn reads avisrptāya.
5. See BLISSFIELD, JBE XLII, Introdn., pp. xv and xxi; also see JAOI XI (1884); pp. 337-3.
6. GB reads śravanasva, which according to G's f.n., is perhaps a name of an animal.
7. The edns of M and K as well as majority of Mss belonging to BH I, Poona, read tavai'ya, one of the Mss (Ms No. 136) reads tathai'ya. G's edn reads 1379-30 tasvai'ya, which seems to be the intelligible reading.
8. See CHITRAL, op. cit., §62, Ex 65, p.235.
9. RV 1.163.1a; VS 29.12a; TS 4.2.3.1a; Kāth 39.1a; ŚB 13.6.1.17.

I.2.19

The gods and the Asuras, indeed, contended. Those gods said to Indra 'Do you protect our sacrifice so long as we may be in combat with the Asuras'. Indeed, protect it for us with that form with which you may conceal us the most, and with which you can protect us. Having become the Ṛgveda, he (Indra) stood having encompassed the sacrifice towards the east. The gods said to him 'Do you adopt a different form; with this form you will not conceal (the sacrifice) fully for us, nor will you be able to protect it'.

Having become the Yajurveda, he stood having encompassed the sacrifice towards the west. The gods said to him 'Do you adopt a different form; with this form you will not be able to conceal (the sacrifice) fully for us, nor will you be able to protect it'. Having become the Sāmaveda, he stood having encompassed the sacrifice towards the north. The gods said to him 'Do you adopt a different form; with this form you will not be able to conceal (the sacrifice) fully for us; nor will you be able to protect it'. He, Indra possessed of a turban (i.e. wearing a turban), having become the Brahṃaveda (i.e. the Atharvaveda), stood having encompassed the sacrifice towards the south. The gods said to him 'Do you adopt that form; with this form you will be able to conceal (the sacrifice) fully for us, and with this you will be able to protect it'. In that Indra possessed of a turban (i.e. wearing a turban), having become the Brahṃaveda (i.e. the Atharvaveda), stood having encompassed the sacrifice towards the south: he became Brahman (-priest), that is why the Brahman (-priest) has his so-called name. He who is the Brahman (-priest) possessed of a turban (i.e. wearing a turban), he, indeed, is this form of the Atharvan (i.e. of the Atharvaveda)¹. All the gods approached him from the south. In that all the gods approached from the south, that became Sadasya (lit: seated in a sacrificial assembly)², that is why the Sadasya has his so-called name. The Sadasya is, indeed, the strength, which grows out of the offering. They, indeed, know of the thicker (cow-) shed of the tiring

(lit: sickening: āgaratah) path.³ This southern quarter is frightful and other (quarters) are appeased ones. The prayers which the Brahman (-priest) follows with some formula, the Sadasya (follows them) in mind. He mutters this vyāhṛti "Janat", in mind,⁴ (thus) he produces the spirit (of the sacrifice). Having produced (read: janayitvā) (the self) he places the self in participati.⁶ The gods said to him (Indra) 'Choose the boon.' Let me choose. He chose the boon. In this very office (hotrā) the gods should remain purifying, chanting and reciting for me who had assumed the form of Indra.⁶ In the same office, they remained purifying, chanting and reciting for him who had assumed the form of Indra. The office in which, they remained purifying, chanting and reciting for him who had assumed the form of Indra; therefore, that became the Brāhmaṇācchāsin, that is who the Brāhmaṇācchāsin has his so-called name. The office of the Brāhmaṇācchāsin pertains to Indra. 'Choose the second boon.' Let me choose. He chose the (second) boon. In this very office, they should remain purifying, chanting and reciting for me who had assumed the form of the wind. In that very office, they remained purifying, chanting and reciting for him who had assumed the form of the wind. Because in that very office, they remained purifying, chanting and reciting for him who had assumed the form of the wind; therefore, that became the Potr (-priest), that is why the Potr has his so-called name. This office which is of the Potr, is (also) of the wind. 'Choose the third boon.'

In that very office, they should remain kindling, purifying, chanting and reciting for me who had assumed the form of the fire. In that very office, they remained⁷ kindling, purifying, chanting and reciting for him who had assumed the form of the fire. Because in that very office, they remained kindling, purifying, chanting and reciting for him who had assumed the form of the fire; therefore, that became the Āgnīdhra (-priest), that is why the Āgnīdhra (-priest) has his so-called name. This office which is of the Āgnīdhra, is (also) of the fire. Thus, says a Brāhmaṇa text.

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1. According to the Ātharvanic cult the Brahman-priest is the main priest of the sacrifice, and he is responsible for the whole sacrificial procedure. He is the superintendent of the sacrifice and main performer of an Ātharvanic rite; therefore, symbolically he is identified with the Brahmadeva (i.e. the Ātharvaveda).
 2. G's edn reads upāsīdan, whereas the edns of M and K read upāsīdān tan.
 3. For G the whole sentence is difficult. G in her f.n. takes the reading anayatah as dubious one. The edns of M and K read vinayanti (vi + vān) for vidanti of G's edn. K renders it: "They eulogise very much the land of the moving path! The word anayatah (ā + vān + present participle in at (gen.sg.)) can be connected with vrajaśva, and in rendering this sentence it does not cause any difficulty.
 4. G's edn reads ... lapaty ātmānam ..., whereas the edns of M and K read ... lapān (lapan) cety ātmānam....
 5. GB reads nalitvā'tmānam G in her f.n. suggests that perhaps the correct reading should be lanayitvā. VL NVA BANERJEE, VPK, B and Ar, p.545, f.n., conjectures that this form can be attained with Panini 6.3.75. The reading suggested by G seems to be preferable.
 6. Read tistheyuh for G's tistheyuh.
 7. Read atisthan for G's atisthan.

I.2.20

A Brāhmaṇa, indeed, bore this Vaiśvānara fire. This Vaiśvānara fire being borne by a Brāhmaṇa produces these worlds. Now, this Jātavedas fire thinks: "This Vaiśvānara fire who has a Brāhmaṇa as his assistant, illuminates this (world). O, I show (him) the splendour, force, heroism, which is in me; so that he (Brāhmaṇa), indeed, may bear me!" He (the Jātavedas fire) having replenished himself milked out the milk for this (Brāhmaṇa)¹. Having shown it (the milk) to this the same Brāhmaṇa he (the Jātavedas fire) offered it into himself. Having replenished himself for the second time, he extracted ghee. Having shown it (ghee) to this the same Brāhmaṇa he (the Jātavedas fire) offered it into himself. Having replenished himself for the third time, he extracted the whole prepared-food. Having shown it to this the same Brāhmaṇa he (the Jātavedas fire) offered it into himself. Having replenished the fourth time for himself, thought it he saw the Virāj, the wife of the Brāhmaṇa. He gave her to this (Brāhmaṇa). That self became a share². Then having laid aside (read: parāśya)³ this Agni Vaiśvānara, a Brāhmaṇa bore the Agni Jātavedas. He (this Brāhmaṇa) said 'O Agni Jātavedas, bear me from all sides and come to me'. He (Brāhmaṇa) gave him the dual name, the non-frightful and non-gruesome. He (the fire) became (like) a horse. On account of this, the horse draws the chariot by means of the shoulder, as it were, and (bears) the rider by means of the back (i.e. on the back.)⁴ He

(the fire) went to the gods. He met the gods. On account of this, the gods got frightened. He gave it to Brahman (-priest). He appeased him (the horse: i.e. the fire) with this (following) verse:

1. G's edn reads ānvāvai'tam, whereas the edns of M and K read anvavayet tam. G's reading seems to be intelligible.
2. G's edn shows an instance of double sandhi in sātām, whereas the edns of M and K read sa ātam.
3. GB text reads parāsyur According to G, f.n., this reading is certainly a corrupt one. K derives this word as follows: para + √as (to throw) + yuc (Unādi 3.20), and renders it as "one who adopts good practices". In this case one would like to suggest the reading to be parasya, which suits the context.
4. The edns of M and K read vaheta, whereas G's edn reads vahena; the latter reading is quite in agreement with the reading prsthena of the latter part of this sentence. In this place the finite form bhavati certainly appears to be erroneous one. G in her f.n., rightly conjectures the finite form to be vahati, which imparts proper sense to the sentence. Read prsthena for prsthena of G's edn.

I.2.21

'They call you Agni Vaiśvānara, you have come here burning the houses. Be our intercessor to the gods, may we suffer no injury, (since) we belong to you.'¹ He (the Brahman-priest) consecrates him (=the fire) with these five verses beginning with 'When first springing into life, you cried.'² He (the horse) laid quiet. On account of this the horse becomes most desirous of consuming (grass) among animals.³ This (horse), indeed, is Vaiśvānara. Therefore, he (the sacrificer) gives the horse in whose foot-print the

(Āhavanīya) fire is set to the brahman.⁴ It was, indeed, given to the Brahman-priest. He squeezed out its sap. That (horse) became the sap (rasa). This, indeed, is the sap. That which is (really) sap mystically they call it chariot (ratha). Gods are fond of indirect (presentation), as it were, and haters of direct (presentation). He (the horse) went to the gods. He met the gods. On account of this the gods got frightened. He (the sacrificer) gave him to the Brahman-priest. With this verse and with the oblation of clarified butter, he (the Brahman-priest) offered it 'Indra's strength-, the Marut's front,'⁵ (with this verse) having poured down upon the chariot, he mounted upon it with the verse 'O, forest-tree, be firm and strong in body.'⁶ On account of this, he (the sacrificer) gives the chariot which belongs to the setting up of the fire to the Brahman-priest. It has, indeed, been given to the Brahman-priest. While being fashioned out he (the Brahman-priest) formed its (of the horse) body which is the main sacrificial gift. He saw it (the sacrificial gift) in the five—in the Ṛc, in the Yajus, in the Sāman, in the appeased one and in the frightful one (i.e. in the Atharvaveda). Out of these he gave speech and light to the Brahman-priest. Speech, indeed, is (like) a cow, light indeed, (like) gold. On account of this, he (the sacrificer) gives a cow, which is connected with the setting up of the fire and with the cātuh prāsya rite to the Brahman-priest. When the victims are being quieted (=immolated) they take away (their) sight.⁷ Then he places the sight in the self. That which is sight, that indeed, is gold. On account of this,

he (the sacrificer) gives the gold, which is connected with the setting up of the fire to the Brahman-priest. It has, indeed, been given to the Brahman-priest. He placed it in the self. Thereby (the fire) blazed. That which he placed that became Āglā (languor?)⁸. Then she having become Āglā entered into the ocean. She burnt the ocean. On account of this, the inaccessible ocean is also burnt by the Vaiśvānara⁹. She (Āglā) rose up on the earth, she burnt the earth, she went to the gods, she made the gods angry.¹⁰ The gods approached the Brahman-priest. He (the Brahman-priest) did not sing and he did not dance. This the same Āglā is kāruvidā(?)¹¹ by name. Him who is really Āglāhata(?) mystically they call Āglāgrdha(?). Gods are fond of indirect (presentation), as it were, and haters of direct (presentation). The Brāhmaṇa, he who becomes a singer or a dancer, they call him Āglāgrdha(?). On account of this, a Brāhmaṇa should not sing and should not dance, thus he should not become Āglāgrdha(?). On account of this, the oblation belonging to the Brahman (should be offered) first, and the oblation belonging to the Prajāpati (should be offered) later on. The oblation belonging to Brahman is superior to the oblation belonging to Prajāpati.¹² Thus, says a Brāhmaṇa text.

1. AVP 1.96.3; Vait. 6.7.

GE text reads saśanan pradahanvarāh GILBERT'S edn of Vait. reads sa śanan pradahan ny aśāh; however, VIDYARATHY'S edn of Vait. follows G's edn, but in his errata he reads pradahan ny aśāh, which reading seems to be correct one and is in accord with SHARADACHANDRA'S edn of AVP. Cf. Śrautakośa, Vol. I.1, p.62.

2. The five verses are RV 1.163.1-5.
This verse is RV 1.163.1a.
3. G's edn reads ilghatsutamah, whereas the edns of M and K read ilghatsurata mah. The latter reading is certainly a corrupt one. The form ilghatsutama- is in desiderative from Vāgas + tama (adjectival superlative degree).
4. G's edn reads agnipadan asvan, whereas the edns of M and K read agnih pāṭan asvan. The parallel text Vait. 6.6 is also in accord with G's edn. G's reading is the intelligible one.
5. AVŚ 6.125.3a; Vait. 6.8.
6. RV 6.47.26a; AVŚ 6.125.1a; AVP 15.11.3a;
VS 29.52a; TS 4.6.6.5a.
7. See ORTEL, op. cit., § 62, Ex 70, p.290.
8. The meaning of the word ālāgrdha is uncertain. MW assigns to it the meaning "languor(?)". PATAN SINGH, The Vedic Etymology, (Kota 1952), p.78, takes ālā as "a musical instrument", and according to him ālāgrdha would mean "one who longs for a musical instrument called ālā". The word still remains a moot point.
9. G's edn reads durgiravapi, whereas the edns of M and K correctly read durgir api. The word durgir can best be rendered as "inaccessible".
10. G's edn reads ahedat, whereas the edns of M and K read ahidat.
11. The meaning of the word kāruvidā is uncertain. MW does not assign any meaning to it and puts a question mark. K, op. cit., p.150, assigns to it the meaning "distress of the artisans", which can hardly be accepted.
12. G's edn reads uttaram, whereas the edns of M and K read uttaman. Here the form uttaram is expected.

I.2.22

The Atharvans and Angirases¹ are the two eyes of Bhṛgu (i.e. of the Atharvaveda). They beheld that Brahman, (and) knew that (Brahman). Indeed, we know all this whatever is (composed) of the Bhṛgus and Angirases (i.e. of the Atharva-

veda). That which is the oblation belonging to the Brahman, these gods offered (that) into the Sāntapana (heating) fire. That, indeed, is the oblation belonging to the Brahman, which is offered into the Sāntapana (heating) fire. This, indeed, is the Sāntapana (heating) fire, he who is a Brāhmaṇa. With his (Brāhmaṇa's) power the good-minded gods shared the power, with faith the self-position (svadhā); the Brāhmaṇas shared the heavenly world. On account of this, the seers squeeze out (the Soma-juice) at the end. Women obtain (this heavenly world) in the (supreme) spirit alone. (The seers) extract the external (objects)² by means of both (the oblations belonging to Prajapati and Brahman). If he would not pour out the oblation belonging to the Brahman, then from the oblation belonging to Prajāpati, crooked men would be born. That you hear about these worlds. One who offers the Agnihotra, is the protector of the Ābavanīya fire, the Cārhapatya fire and the Dakṣiṇa fire³. The gods rejoice at (their) dear abode. This Sāntapana (heating) fire of them becomes most excellent. When his speech has rejoiced Agni rejoices, when (his) breath has rejoiced Vāyu rejoices, when (his) eye has rejoiced Āditya rejoices, when (his) mind has rejoiced the moon rejoices, when (his) hearing has rejoiced the quarters and the intermediate quarters rejoice, when (his) fat has rejoiced the waters rejoice, when (his) hair has rejoiced plants and trees rejoice, when (his) body has rejoiced the earth rejoices⁴. Thus, this Sāntapana (heating) fire is the most excellent, rejoiced one, and makes

all those pleased ones rejoiced.

1. G's edn reads āṅgirasah, whereas the edns of M and K read āṅgīrasah; the former reading is the correct one.
2. G's edn reads bāhyāḥ, whereas the edns of M and K read vāhyāḥ.
3. Read āhavanīyasya for āhavanīyasya of G's edn.
4. See OBTAL, op. cit., § 59, Ex2, pp. 173-4.

I.2.23

'You much-heating ones (sāntana-), here is oblation.¹ This, indeed, is the much-heating fire, he who is a Brāhmaṇa. He is much-heating one whose following ceremonies are performed: the Garbhādhāna, Pūṣyana, Śāntonnayana, Jātakaraṇa, Nāmakaraṇa, Nīṣkramaṇa, Annaprāśana, Godāna, Cūḍākaraṇa, Upanayana, Āplavana, Agnihotra and Vratacuryā. Now, he who has not set up the sacred fires, he is (like) clay in pitcher (filled with water). Just as inserted clay in pitcher is not fit for the purpose of purification, for nor does it produce corn, similar is this Brāhmaṇa who has not set up the sacred fires. He (the sacrificer) may not give (the sacrificial gifts) of the Devayajña and the Pitryajña to this Brāhmaṇa who has not (set up) the sacred fires. His blessings at the recitation and his blessings in the sacrifice do not have to go to the heavenly world. This has also been said in the verse 'We choose the fire, the messenger, the Hotṛ, the all-knowing, and the good performer of this sacrifice.'² Thus, says a Brāhmaṇa text.

1. RV 7.59.9a; AVŚ 7.77.1a; TS 4.3.13.3a; Māi S 4.10.5a; Kāth S 21.13a.
2. RV 1.12.1; AVŚ 20.101.1.

I.2.24

Now, Prajāpati while being offered sacrifice by means of the Soma (-sacrifice) said to the Vedas, 'Whom may I choose¹ as the Hotṛ, whom as the Adhvaryu, whom as the Udgātṛ, whom as the Brahman?' They replied, 'Choose, the knower of the Ṛc as the Hotṛ, the knower of Yajus as the Adhvaryu, the knower of Sāman as the Udgātṛ, the knower of the Atharvans and Aṅgirases (i.e. of the Atharvaveda) as the Brahman-priest. Thus, his (sacrificer's) four-footed sacrifice, among the four worlds, among the four gods, among the four Vedas, among the four offices of the Hotṛs, finds firm-footing² and prospers with offspring and cattle, he who knows thus. Therefore, choose the knower of Ṛc as the Hotṛ; he, indeed, knows the Hotṛ's office; Agni, indeed, is the Hotṛ; the earth, indeed, is the abode of Ṛc; Agni is the divinity, Gāyatrī is the metre, (the vyāhṛti) bhūḥ is resplendence: therefore, choose him (the knower of Ṛc) alone as the Hotṛ for conquest of this world, for victory of this world, for complete victory of this world, for attainment of this world, for growth of this world³, for complete prosperity of this world, for lifting up of this world⁴, for success of this world, for sufficient attainment of this world, for complete attainment of this world. Now, if he chooses him as the Hotṛ who knows

thus, (in that case) their (of the priests) sacrifice is set free towards the east. Choose, the knower of Yajus alone as the Adhvaryu; he, indeed, knows the Adhvaryu's office; wind, indeed, is the Adhvaryu, firmament is the abode of Yajuses, Vāyu is the divinity, Triṣṭubh is the metre, (the vyāhṛti) Bhuvan is resplendence: therefore, choose him (the knower of Yajus) alone as the Adhvaryu for N.W. of this world. Now, if he chooses him who knows thus as the Adhvaryu, (in that case) their (of the priests) sacrifice is set free towards the west. Choose, the knower of Sāman alone as the Udgātr; he, indeed, knows the Udgātr's office; Āditya, indeed, is the Udgātr, the sky is the abode of Sāmans, Āditya is the divinity, Jagatī is the metre, (the vyāhṛti) Bwah is resplendence: therefore, choose him (the knower of Sāman) alone as the Udgātr for N.W. of this world. Now, if he chooses him who knows thus as the Udgātr, (in that case) their (of the priests) sacrifice is set free towards the north. Choose, the knower of the Atharvans and Āṅgīrases (i.e. of the Atharvaveda) alone as the Brahman-priest; he, indeed, knows the Brahman-priest's office; moon, indeed, is the Brahman-priest, waters the abode of the Bhṛgu and Āṅgīrases (i.e. of the Atharvaveda), moon connected with lightning is the divinity, Uṣṇih and Kakubh are the two metres, the syllable "am" is resplendence of the Atharvans and (the vyāhṛti) "Janat" of the Āṅgīrases: therefore, choose him (the knower of the Atharvans and Āṅgīrases i.e. of the Atharvaveda) alone as the Brahman-priest for conquest of this

world, for victory of this world, for complete victory of this world, for attainment of this world, for growth of this world, for complete prosperity of this world, for lifting up of this world, for success of this world, for sufficient attainment of this world, for complete attainment of this world. Now, if he chooses him who knows thus as the Brahman-priest, (in that case) their (of the priests) sacrifice is set free towards the south.

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1. G's edn reads vr̥ṇīva, whereas the edns of M and K read vr̥ṇīvaṇ.
 2. G's edn reads pratitisthātī, whereas the edns of M and K read pratisthātī.
 3. G's edn reads vīrddhava, whereas the edns of M and K read vyrdhava.
 4. G's edn reads udāttave, whereas G conjectures the reading to be udāptave. In this case there seems to be no need of altering the reading, for this reading implies correct sense to the context.

PRAPĀTHAKA III

I.3.1

The (sacrificial) place should be sloping towards the south; waters flow down towards the south. On account of this the sacrifice as (i.e. the sacrificial place) is more raised from that place, as it were¹, where the Bhṛgu and Āṅgirasas are stationary. Just as waters flow towards these worlds so do the Bhṛgu and Āṅgirasas carry near all the gods. In the same manner this vyāhrti "Om" carries near all the Vedas- Om of the Rcs, Om of the Yajuses, Om of the Sāmans; this (syllable Om) is the reverential salutation of all. Indeed, to the same (syllable Om) the learned persons place at the beginning. 'You gods and priests come here, come here.'² Those who are the Bhṛgu and Āṅgirasas, they, indeed, are the gods and priests. These eulogisers, choosers, invokers regard them only (the Bhṛgu and Āṅgirasas). Chosen other than the knower of the Bhṛgu and Āṅgirasas (i.e. of the Atharvaveda) may not come to the sacrifice.³ He obtains with brilliance of sacrifice the brilliance, with strength the strength, with glory the glory. Chosen other than the knower of the Bhṛgu and Āṅgirasas (i.e. of the Atharvaveda) may not come to the sacrifice; indeed, he may not rob the sacrifice. Just as a calf having gone to the cow may suck her, so the chosen Brahman-priest the knower of the Bhṛgu and Āṅgirasas (i.e. of the Atharvaveda) may come to the sacrifice; indeed, he may not rob the

sacrifice. Just as a cow or a horse or a mule be one-footed, two-footed, (and) three-footed; in that case what can he convey towards and what can he prospect (gain). On account of this, choose the knower of the Ṛc alone as the Hotṛ, the knower of the Yajus as the Adhvaryu, the knower of the Sāman as the Udgātṛ, the knower of the Atharvans and Āngirases (i.e. of the Atharvaveda) as the Brahman-priest. Thus, indeed, his four-footed sacrifice among the four worlds, among the four gods, among the four Vedas, among four offices of the priests, has a firm-footing; and he prospers with offspring and cattle, who knows thus, who knows the priesthood of the priests and who knows (the rite) which is connected with the sacrifice. Thus, says a Brāhmaṇa text.

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1. GB reads ... yajñās tasmā bhūmer ..., in this place one would expect ... yajñas ..., and it would mean "a sacrifice or a sacrificial place".
 2. Besides GB this mantra occurs in Lāṭ ŚS 1.3.3, which reads brāhmaṇa..., for brāhmaṇa ..., of GB.
 3. G's edn reads nāvyo'bhṛavāṇīrovid vṛto ..., whereas the edns of M and K read nāvyo bhṛavāṇīrovid vṛto.... The expected reading should be nāvyo bhṛavāṇīrovid vṛto. ...

I.3.2

Prajāpati extended the sacrifice. He performed the Hotṛ's office with the Ṛc alone, the Adhvaryu's with the Yajus, the Udgātṛ's with the Sāman, the Brahman's with the Atharvans and Āngirases (i.e. with the Atharvaveda).¹

In that he (Prajāpati) performed the Hotr's office with the Āc alone, the Adhvaryu's with the Yajus, the Udgātṛ's with the Sāman, the Brahman's with the Atharvans and Āṅgīrasas (i.e. with the Atharvaveda); (thus), that the same (sacrifice) he makes most praiseworthy. That the same other said of the sacrifice is made ready with the three Vedas. With mind alone the Brahman-priest makes ready the other side of the sacrifice. That which blows (here) that is the sacrifice, that has two paths—speech and mind², for by means of speech and mind the sacrifice proceeds³. Yonder (world) is mind, this (earth) is speech. When he is not talking, (then) he should know 'Half (prosperity) of this sacrifice of mine has gone.'⁴ Just as a man with one foot when going, or a chariot with one wheel on one side when moving, fails, so does his sacrifice fail.⁵ With the failure of the sacrifice the sacrificer fails. With the failure of the sacrificer the priests fail. With the failure of the priests the (sacrificial) gifts fail. With the failure of the (sacrificial) gifts the sacrificer fails with offspring and cattle. With the failure of offspring and cattle the sacrificer fails from (going to) the heavenly world. With the failure of the heavenly world, half of his acquisition and preservation of property fails, in which half (of the sacrifice) they (the priests) offer sacrifice. Thus, says a Brāhmaṇa text.

1. Cf. AB 5.32 In AB 5.32 it is said that the Brahman's office is performed with the trayī vidyā, whereas GB

ascribes the brahmatvam to the Atharvaveda.

2. Cf. AB 5.33. G's edn reads vartanī, whereas the edns of M and K read the sing. form vartanīh. In the parallel text AB 5.33 the reading is varṣtanīh. From the parallel text it is obvious that the reading vartanīh in sing. is a corrupt one.
3. The edns of M and K read yajñe vahaty at eva ..., whereas G's edn following the parallel text AB 5.33 reads yajño vartate'da eva.
4. The parallel text AB 5.33 reads ... arcdham asya yajñasya ..., whereas G reads ... arcdham asya....
5. AB 5.33 reads sa yajño..., for asya yajño ..., of G.

I.3.3

Then indeed, Śvetaketu, the descendant of Aruṇa used to say, seeing the Brahman-priest talking 'The half (prosperity) of this sacrifice of mine is gone'.¹ On account of this the Brahman-priest should restrain his speech (vācyaṣyam)² after the Bahīṣpavanāna has been chanted upto the (offering of the) Upāṁsu and Antaryāma cups; and further during (the stotras) which (are called)³ the Pavanānas (he should restrain his speech) upto the end; and further during the stotras accompanied by śāstras (he should restrain his speech) upto the Vasat call. If he were to procure the failure from the he,⁴ he should offer on the Gārhapatya (fire) with 'Om, Bhūh, Janat';⁵ if from the Yajus, he should offer on the Makṣiṇa (fire) with 'Om, Bhuvah, Janat';⁶ if from the Sāman, he should offer on the Āhavanīya (fire) with 'Om, Svah, Janat';⁷ if from the unknown (deficiency) or from any verse of Atharvaveda, he should offer on the Āhavanīya (fire) with 'Om, Bhūh, Bhuvah, Svah, Janat, Om'.⁸

Then (with the sap) of the Vākovākya (sacred discussions),⁹ of the Īśa, of the Yajuses, of the Sāmāns, and of the Atharvans and Āṅgīrasas (i.e. of the Atharvaveda) and also with the sap of the Vedas¹⁰ the injury of the sacrifice is joined together; it has (already) been said, "just as with salt (the injury is joined together)".¹¹ Just as a man with both feet when going, or a chariot with wheels on both sides when moving, does not come to deviation.¹² With the non-deviation of the sacrifice, the sacrifice is not deviated. With the non-deviation of the sacrificer,¹³ the priests are not deviated. With the non-deviation of the priests, the (sacrificial) gifts are not deviated. With the non-deviation of the (sacrificial) gifts, the sacrificer is not deviated with offspring and cattle. With the non-deviation of offspring and cattle, the sacrificer is not deviated from (going to) the heavenly world. With the non-deviation of the heavenly world, acquisition and preservation of his half portion (of property) is not deviated, in which half (of the sacrifice) they (the priests) offer sacrifice. Thus, says a Brāhmaṇa text.

1. Cf. AB 5.33.

2. See GERTL, *op. cit.*, § 60, Rz 176, p.253. According to GERTL "The reading vacovāṇam is a doubtful one. GERTL (p.31, f.n.3) doubtfully conjectures vācāḥ vacchet, but perhaps vācāṇam is graphically an earlier emendation and it is evidenced also by AB 5.33 with occurrence 'vācāḥ vācāḥ syātopāśy antaryāmayor hōmad upakṛtesu' For vācāḥ vācāḥ cf. WACHTER, *Altind. Gr.* II.1, §37, a, p.206, 23.

In vācovana- perhaps a blundering analogy formation after the model of vācovanti- (WACKENFELDER, Altind. Gr. II.1, § 39, p.213, GB and § 99, c, β , p.247,42)?

3. G's edn reads oīrcas teṣu, whereas the edns of M and K read udous teṣu.
4. G's edn reads nyrcchet, whereas the edns of M and K read nivacchet. The expression nivacchet appears to be a better reading.
5. GB 2.2.14; Vait. 17.4.
6. GB 2.2.14.
7. GB 2.2.14.
8. Vait. 1.3; 18; 2.1; 3.3; 30.15.
9. For yākovākya-, see MONIER WILLIAMS, Indian Wisdom, p.295, f.n.2.
10. Read vedānām rasena for vedānām rasana of G's edn.
11. Cf. GB 1.1.14.
12. Cf. AB 5.33.
13. Read yajamānasya for yajñamānasya of G's edn.

I.3.4

In that he (the Udgātṛ) has sat under the post (made) of Udumbara for me, he has made the sound him¹ for me, he has uttered (the prelude) for me, he has chanted for me,² he has invoked Subrahmanya (for me), (thinking so) the fees are brought for the Udgātṛ (by the sacrificer). He has drawn the cups for me, he has offered them for me, he has heard for me, he has made (the enemies) one minded, he has offered sacrifice for me, he has uttered the 'asaṭ call for me,³ (thinking so) (the fees are brought) for the Adhvaryu. He has sat down in the Hotṛ's seat, he has recited yāiyā verses for me, he

has recited (the UKthas) for me, he has uttered the Vasaṭ call for me, (thinking so) (the fees are brought) for the Hotṛ. He has brought into order the sacrificial place for me, he has taken the Brahman's seat for me, he has muttered the Brahmaṇjapa (the mutterings of the Brahman) for me, he has offered the beginning and concluding oblations for me, he has offered sacrifice for me, he has recited (the UKthas) for me, he has uttered the Vasaṭ call for me, (thinking so) (the fees are brought) for the Brahman-priest. With the great amount of Brahman (holy-power) he has performed (Brahman) for me. This, indeed, is the greatest amount of Brahman (holy-power), those who are the Bhṛgu and Āṅgīrases. Those who are the Āṅgīrases⁴ that is the sap; those who are the Atharvans, those who are the Atharvans that is the medicine. That which is the medicine that is the nectar, that which is the nectar that is the Brahman (holy-power). This, indeed, is the half of the half-portion of the Brahman (holy-power) of the former priests and half (-portion) of the other ones. Thus, says a Brāhmaṇa text.

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1. G's edn reads hīṇākārsīt, whereas the edns of M and K read hīṇkṛnot.
 2. G's edn reads udagāsīt (ud + $\sqrt{\text{gā}}$ 'to sing'), whereas the edns of M and K erroneously read udake āsīt.
 3. The finite form avasat ārsīt ('s' Aorist) is a peculiar one, where the augment is inserted before the prefix. See Introdn., §7 Linguistic Peculiarities; WHITNEY §1937f.
 4. G's edn reads ya'ṅgīrasaḥ, whereas the edns of M and K read ya'ṅgīraso ya'ṅgīrasaḥ....

I.3.5

The gods and the Asuras were engaged in the battle. There these three offices of the Hotṛ (hotrāḥ)¹ met with crookedness. Indra plundered their UKthas and Sāmāns. He gave them to the Hotṛ-priest. The Ājya, indeed, belonged to the Hotṛ. The Praūga belonged to the Potṛ. The Vaiśva-deva, indeed, belonged to the Hotṛ, the Niṣkevalya to the Neṣṭṛ, the Marutvatiya to the Hotṛ, the Āgnimāruta to the Āgnīdhra. On account of this that which is the Āgnimāruta (śāstra) that is recited with more repetitions, as it were. On account of this they become reciters together, as it were, those who are the Hotṛ, Potṛ, Neṣṭṛ, and the Āgnīdhra (priests). Then the Brahman-priest bewildered (and) he may clothe (himself) and he (the Brahman-priest) became shrinking, as it were.² He (Indra) plundered half portion of them (the Hotṛakas). (On account of this) he should leave behind the first honour (arhānam), the first stride and this gift. Thus, says a Brāhmaṇa text.

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1. G's edn reads hotrāḥ, whereas the edns of M and K read hotralāḥ.
 2. The words like mumhe vasiṭa, are most unintelligible. G in her f.n. conjectures the reading to be moha evasiṭ. The exact know of these words is not clear to me, therefore, my translation be regarded as tentative.

I.3.6

Udālaka, son of Aruna, rushed as a chosen (offering-¹priest) towards the people the northern country. By him a

gold plate had been put on (i.e. was worn round the neck) being afraid of dispute: 'I shall give this to any learned Brāhmaṇa who will revile against me', thus (he thought). Then, indeed, fear seized the Brāhmaṇas of the northern people; this Uddālaka, indeed, is coming; he is the Brahman-priest of the people of Kurupañcāla region,² the son of a Brahman-priest. He as a chosen (offering-priest) did not surround (them) upwards. Through whom as our hero we may fight against this fellow? They constituted him, when he had come up³, then they thought so. They⁴ said to Svaidāyana Śaunaka 'O Svaidāyana, you are, indeed, our excellent Brahman. With you as our hero we may fight against this fellow. They constituted him, when he had come up, then they thought so. He (Uddālaka) addressed him 'Svaidāyana, - hallow, o son of Gautama.'⁵ With displeasure⁶ he replied him (Uddālaka) when he had heard (from him). He alone, o son of Gautama, may run upwards (towards the people) as a chosen (offering-priest).⁷

1. Cf. SB 11.4.1.

See GILBERT's translation in FLECKEL and GILBERT'S Vedische Studien II, p.135, where he takes dhāvayāñcakāra in a causal sense "er verursachte einen Anlauf" ("he caused people to crowd together or to come to him in crowds)". Sayana ad SB 11.4.1.1, however, interprets it as: artvītyayā vṛtāh sann udagdeśan jayama. EISELING, SB 11.4.1.1, p.51, f.n. 1 remarks that "the GB has a different reading, which is likewise far from clear".

2. G's edn reads Kurupañcālo ..., whereas the edns of V and K read Kurupañcālo ..., the latter reading is found in SB 11.4.1.1 also.

3. All the printed edns read yata eva ..., whereas according to G some Mss read yata evam
4. G's edn reads to ha svaicāvanam ..., whereas the edns of M and K read tañ ha....
5. G's edn reads gotamasya, whereas the edns of M and K read gītamasya.
6. G's edn reads asūyā, whereas the edns of M and K read asūyat. In accord with the context G's reading is preferable. The word asūya seems to be used in the sense of inst. sg. in the sense of "with displeasure".
7. Cf. ŚB 11.4.1-4-3: sa vai śautamasya putro vṛto janān dhavayet. G's edn reads vṛto dhavet, whereas the edns of M and K read vṛto'bhavit.

I.3.7

He who knows the form of the New and Full-moon sacrifices, (let him say) whereby these creatures are born with hair first on the head¹, whereby later, as it were, the hair of the beard and the arm-pits and other hairs are grown on them. He who knows the form of the New and Full-moon sacrifices, whereby these creatures first become grey on the head, whereby finally all (creatures) become grey all over. He who knows the form of the New and Full-moon sacrifices, whereby these creatures are born toothless, whereby later, as it were, their (teeth) grow with them. He who knows the form of the New and Full-moon sacrifices, whereby they decay with them at the seventh or eighth year, whereby they grow again with them and whereby finally they all decay with them. He who knows the form of the New and Full-moon sacrifices, whereby lower teeth grow first, later the upper ones. He who knows the form of the New and Full-

moon sacrifices, whereby the lower teeth are smaller and shorter, and the upper ones broader and larger. He who knows the form of the New and Full-moon sacrifices, whereby these two incisors are longer, and whereby these two jaws are equal. He who knows the form of the New and Full-moon sacrifices, whereby these two ears are equally pierced within, as it were.² He who knows the form of the New and Full-moon sacrifices, whereby men are with beard and women are beardless. He who knows the form of the New and Full-moon sacrifices, whereby their body is continuous, as it were, and whereby their bones are stronger, as it were. He who knows the form of the New and Full-moon sacrifices, whereby in their early age the seed is not productive, whereby in their middle age the seed is productive, and whereby in their last stage of life the seed is not productive.³ He who knows the form of the New and Full-moon sacrifices, whereby this (male) generative organ goes upwards, it falls down, and whereby one should inbreathe once.⁴

1. Cf. ŚB 11.4.1.6.

2. G's edn reads antartah, whereas the edns of M and K read antatah. G's reading is preferable.

3. Cf. ŚB 11.4.1.7.

4. ELOMFIELD, AV and GB, p.113, conjectures? sakrt for sakrt. His conjectural reading hardly imparts any sense in this particular context. The reading sakrt is quite appropriate and it does not require any change.

I.3.8

Now,¹ he who knows the eight butter-portions (offered) previously-in the middle five principal offerings, and six (portions) of Prajāpati, (and) he who knows the eight butter-portions (offered) subsequently. And he who knows the golden, brilliant-winged Gāyatrī, who bears the sacrificer to the heavenly world through all sacrifices. And he who knows the five-footed and of seventeen syllables Pañkti,² who bears the sacrificer to the heavenly world through all sacrifices. Then he (Uddālaka) uttered while giving the gold coin(niska) to him³, Svaidāyana, you are learned, and I am giving the gold to the knower of the gold; and he (Svaidāyana), having taken it,³ went away. There he went away, where the other (Uddālaka) was. He asked him,⁴ How did he, son of Gautama (behave with you)?⁴ This Brahman-priest and son of this Brahman-priest said⁵, Whosoever speaks ill of him and investigates him⁵, indeed, his head would fly off, vital airs would leave him. Those learned persons shouted together; he went away, where the other (Uddālaka) was. In the morning those who bear fagots in their hands they may walk up: we come near to you. For what purpose? The questions which your honour asked from us, the same (questions) we would like to explain to your honour. Be it so. He (Uddālaka) explained these questions to him (Svaidāyana).

1. Cf. ŚB 11.4.1.8-9.

2. For the explanation of Pañkti of seventeen syllables see GB 1.3.10.
3. The parallel text ŚB 11.4.1.3 reads tañ ha upaguhya for tad upavanya of GB.
4. Ibid. reads antre'bhūd iti, whereas GB does not have any predicative finite form.
5. GB reads nīnāṣata, whereas the parallel text ŚB 11.4.1.9 reads upavalhet. See EDDELING, SKZ XLIV, p.83, f.n.2.

I.3.9

Because¹ he first spreads the sacrificial straw in front of the altar, therefore, these creatures are born with hair first on the head.² Because he later, as it were, spreads upon the Prastara-bunch³, therefore, later, as it were, the hair of the beard and the arm-pits, and other hair grow. Because before the sacrificial straw he first throws the Prastara-bunch (into the fire), therefore, these creatures first become grey on the head. Because in the end, he throws after this all (the sacrificial straw), therefore, in the end (last stage) they become grey all over. Because the fore-offerings are without invitatory verses, therefore, these creatures are born without teeth. Because the offerings are with invitatory verses, therefore, (teeth) grow with them, later, as it were. Because the after-offerings are without invitatory verses, therefore, (teeth) decay with them at the seventh or eighth (year). Because the Patnīsañ-yājya offerings⁴ are provided with invitatory verses, therefore, (teeth) grow again with them. Because the Sanīṣṭa-yajus is without invitatory verse, therefore, they all

decay in the end (in the last stage)⁵. Because after having recited the Gāyatrī verse, as the Puroṇuvākya he offers with Trisṭubh verse, therefore, the lower teeth grow first, later the upper ones. Because after having uttered with the Ṛc, he offers with the Yajus, therefore, the lower teeth are smaller, shorter, and upper ones broader and larger. Because he pours out the two long libations of clarified butter facing the east,⁶ therefore, these two incisors are larger. Because invitatory and offering verses at the Śviṣṭakṛt offering are in the same metre,⁷ therefore, these two jaws are equal. Because at the fourth fore-offering (the Adhvaryu) pours (clarified butter from the Upabṛt into the Juhū ladle), therefore, these two ears are equally pierced within, as it were. Because after having muttered the muttering specific formula (the Hotṛ) utters the Abhihinkāra, therefore, men are with beard and women without beard. Because (the Hotṛ) recites the kindling verses, therefore, their (of women) body is extended, as it were. Because the kindling verses have fuel as their offering material, therefore, their bones are stronger, as it were. Because the fore-offerings have clarified butter as their offering material, therefore, in early age their seed is not productive. Because among the principal offerings,⁸ they offer sour curds⁹ and cake, therefore, in the middle age their seed is productive. Because the after-offerings have clarified butter as their offering-material, therefore, in 1st stage of their life their seed is not productive. Because in the last after-

offering formula (the Hotr) inbreathes only once, therefore this (male) generative organ goes upwards and falls down. If he were not to inbreathe, (in that case) swelling (gūṇam) would once take place; if he were to inbreathe over and again, in that case falling down (pannam)¹⁰ would take place. Therefore, he inbreathes once, lest once swelling or falling down would not take place.

1. Cf. ŚB 11.4.1.12-15.

2. Cf. ŚB 11.4.1.14.

3. According to EGHELLING, ŚBE XLIV, p.55, f.n.4, "This bunch is taken from the sacrificial grass before it is spread on the altar ground, and symbolically representing the sacrificer" See ŚB 1.3.3.4; ŚBE XII, p.54, f.n.2.

4. The Patnīsaṃyājya is the name of the four clarified butter oblations offered to Soma, Tvastṛ, the wives of the gods, and Agni Grhapati. This name is perhaps after the offerings made to the wives of the gods.

5. Cf. ŚB 11.4.1.12.

6. Cf. ibid. 11.4.1.13.

According to EGHELLING, ŚBE XLIV, p.5, f.n.2, the expression pranṣau means pouring the second oblation into the fire at a place immediately to the front, or eastward, of the first oblation.

7. GB reads sac chandasi, whereas the parallel text ŚB 11.4.1.13 reads sac chandasau. See As ŚS1.2.1;3-4.

8. Cf. ŚB 11.4.1.15. GB reads harīṣam, whereas the parallel text ŚB 11.4.1.15 reads yajñasya.

9. Śaṅkara in his commentary on ŚB 11.4.1.15 explains that they sacrifice with sannāyva, and according to EGHELLING, ŚBE XLIV, p.56, f.n.1, it is a mixture of sour curds with sweet boiled milk.

10. G's edn correctly reads ... sakṛt pannaṃ, where the eds of A and K erroneously read sakṛty annam.

I.3.10

Now¹, the five fore-offerings, the two libations of butter-the two butter-ortions, the first butter-portion belonging to Agni- these are the eight butter-portions (offered) previously. The second (portion) of the portions of the sacrificial food belonging to Soma-for the sacrificial food, indeed, belongs to Soma,- the sacrificial-cake belonging to Agni, the inaudible-offering belonging to Agni and Soma, the sacrificial cake offered to Agni and Soma, and (the offering to) Agni Sviṣṭakṛt- these are the five portions of sacrificial food in the middle.² And the refreshing draught (iṣā), the fore-portion, what he gives to Agnīdh-priest, the brahman's portion, the sacrificer's portion and the anvāhārya (the gift of food prepared with rice) the sixth-these are the six portions of Prajāpati. And the three after-offerings, the four Patnīsamāyājas, and eight, the Samiṣṭayajus- these are the eight butter-portions (offered) subsequently.³ And, that golden, brilliant-winged, Gāyatrī, who bears the sacrificer to the heavenly world through all sacrifices, she, indeed, is the altar. The eight butter-portions (offered) previously are her (read: tasya⁴) right wing, and the eight butter-portions (offered) subsequently are her left wing, the offerings are the spirit, the Gārhapatya fire is the hind'er part, the Āhavanīya fire is the head, the two wings are of gold and silver. In that they do not see the Āditya from beginning to end, therefore, the rubbish heap is without

brilliance. The Pankti is five-footed and of seventeen syllables, who bears the sacrificer to the heavenly world through all sacrifices, she, indeed, is the offering verse. Her (foot) ¹oṃ śrāvaya (Do you announce),⁵ is of four syllables, (her foot),¹astu śrauṣat (The announcement be heard),⁶ is of four syllables, (her foot),¹vaja (Do you recite the Yājñā)⁷, is of two syllables, (her foot),¹ya vajāṃhe (Those we who offer sacrifice)⁸, is of five syllables, and (her foot),¹the Vaṣaṭ-call, is of two syllables. That the same is the five-footed Pankti and of seventeen syllables, who bears the sacrificer to heavenly world through all sacrifices. In that there may be his supremacy, they may, indeed, bear him here, who knows thus, and in that he may choose the Brahman-priest, who knows thus. Thus, says a Brāhmaṇa text.

1. Cf. ŚB 11.4.10-11; 16.

2. Ibid. 11.4.1.11.

3. Ibid. 11.4.1.16.

4. GB reads tasya ya, here one would expect the fan. form in place of the msc. tasya. The parallel text SB 11.4.1.16 reads tasyai ya, therefore, the reading of GB should be emended accordingly.

5. Ma1 S 4.1.11.

6. T 1.6.11.1; Ma1 S 1.4.11; Kāth S 31.13; GB 1.5.10.

7. Y 11.43-53; T 1.6.11.1; Ma1 S 1.4.11; Kāth S 19.13; GB 1.5.2.10.

8. VS 19.24; T 1.6.11.1; Ma1 S 1.4.11; Kāth S 31.13; GB 3.5; ŚB 1.5.2.16.

Now, Prācīnayogya came (to Uddālaka) and asked him
 'O Gautama¹, I ask your honour about (the acts of) the
 Agnihotra. Ask then, Prācīnayogya. To what deity does be-
 long your (Agnihotra)-(if spoilt) at the time of milking
 the cow²? to what deity (at the time of) invoking near
 (the cow)? to what deity at the time of joining (with the
 calf)? to what deity when the calf is being separated? to
 what deity when the calf has been separated? to what deity
 when being milked? to what deity when milked? to what
 deity when being proceeded forth? to what deity when being
 taken away? to what deity when being placed on the fire?
 to what deity when being enlightened? to what deity when
 enlightened? to what deity when rising up?^{to} what deity when
 spilt out? to what deity when water is added to it? to what
 deity when being taken off (the fire)? to what deity when
 taken off? to what deity when being ladled out³? to what
 deity when ladled out? to what deity when being proceeded
 forth? to what deity when being taken away? to what deity
 when being placed down near? to what deity when placed
 down near? To what deity does the faggot belong? You have
 offered the first offering belonging to what deity. You
 have honoured the Gārhapatya fire belonging to what deity.
 To what deity does the latter offering belong? Having
 offered, you have thrice lifted up the ladle belonging to
 what deity towards the north. Having placed upon the
 sacrificial straw the ladle (śruc) belonging to what deity
 and having wiped off on the northern spot (where the ladle

remains) you have washed the hands⁴. After having washed (the hands) for the second time belonging to what deity and having placed the sacred thread belonging to the Pitrs on the right shoulder, thus, you have pronounced svadhā to the Pitrs⁵. You have eaten for the first time (the sacrificial food) belonging to what deity, for the second time belonging to what deity, and at the end belonging to what deity you have eaten all. With the ladle, which has not yet been washed, you have poured out the water belonging to what deity, with the cleansed ladle belonging to what deity. To the west of the Āhavanīya fire, you have poured out the water belonging to what deity with the ladle⁶. You have heated the spoon and the ladle (in the Āhavanīya fire) belonging to what deity⁷. In the evening (Agnihotra) you have washed downward the handle of the ladle belonging to what deity.) Gautama, if you know all this, your Agnihotra would be deemed as offered; if you do not know, it would not be deemed as offered³. Thus, says a Brāhmaṇa text.

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1. G's edn reads gautama'ti, whereas the ends of M and K read gotama iti.
 2. See Vait. 7.2. 'Gaviṣā' is the cow which yields milk for the Agnihotra.
 3. The preparation of (Agnihotra) milk is ladled out by the dipping-spoon (sruva) into the ladle (Agnihotra-havanī). See SB 2.3.1.17.
 4. Cf. Vait. 7.14.
 5. Ibid. 7.15.

6. Ibid. 7.22.

7. Ibid. 7.23.

8. Ibid. 7.24.

I.3.12

He (Uddālaka) said : " If my Agnihotra milk is (spoilt) at the time of milking the cow, it belongs to Indra; at the time of invoking near (the cow) it belongs to Manu; at the time of joining (the cow with the calf) it belongs to Vānu; when (the calf) is being separated (from the cow) it belongs to the Virāj; when (the calf) has been separated it belongs to the Jagatī metre; when being milked it belongs to the Āsvins; when milked it belongs to Soma; when being proceeded forth it belongs to Brhaspati; when being taken away it belongs to the heaven and earth; when being placed on the fire it belongs to Agni¹; when placed on the fire it belongs to the Vaiśvānara (fire); when being enlightened it belongs to Viṣṇu; when enlightened it belongs to the Maruts; when given out it belongs to Pūṣan; when overflowed it belongs to Varuna; when water is added to it belongs to Sarasvatī; when being taken off (the fire) it belongs to Tvaṣṭṛ; when taken off (the fire) it belongs to Dhātṛ; when being ladled out it belongs to the Visve Devas; when ladled out it belongs to Savitr; when being proceeded forth it belongs to Brhaspati; when being taken away it belongs to the heaven and earth; when being caused to come near it belongs to Indra;

when it has come near it belongs to the strength! The faggot belongs to Agni. As I have offered that first offering, there^{by} I have placed myself in that heavenly world. I have honoured the Gārhapatya fire for continuity of this world. As the latter offering belongs to Prajāpati, therefore, that offering is complete in mind alone. Having offered, I have thrice lifted up the ladle towards the north, and I have summoned the Rudras with it. Having placed the ladle on the sacrificial straw and having wiped it off on the northern spot (where the ladle remains) I have washed the hands, and I have summoned the trees and plants with it.³ Having washed (the hands) for the second time and having placed the sacred thread belonging to the Pitrs on the right shoulder, thus, I have pronounced the Svadhā to the Pitrs, and I have summoned the Pitrs with it.⁴ As I have eaten for the first time, thereby I have summoned the vital airs with it; and (I have eaten) for the second time, (I have summoned) with it the wombs, thereby the wombs survive even without eating. As at the end I have eaten everything, thereby I have summoned the Vīśve Devas with it. As I have poured out water with the ladle, which has not yet been cleansed, thereby with it I have invited the Sarpas and Itarajanas; and with (the ladle) which has been cleansed, thereby with it the Sarpas and Punyajanas. As to the west of the Āhavanīya fire I have poured out water with the ladle, (thereby) with it I have invited the Gandharvas and Apsarases.⁵ As I

have heated the spoon and ladle, thereby I have summoned the seven seers with it.⁶ In the evening (Agnihotra) I have washed downward the handle of the ladle, thereby I have driven away them who approach in the evening towards the south. As in the morning (Agnihotra) I have washed upward, thereby I have driven away them who go in the morning towards the south.⁷ Thus, says a Brāhmaṇa text.

1. Read hriyamānam for hriyamānam of G's edn.

2. Cf. ŚB 11.5.3.5.

3. Cf. Vait 7.14.

4. Id. 7.15.

5. Id. 7.22.

6. Id. 7.23.

7. Id. 7.24.

I.3.13

Thus indeed, as your honour has said '(So) I ask you, your honour'. 'Ask then, Prācīnayogya'. 'In the evening whose fires are kindled and they are blazing, cleansed sacrificial implements have been arranged, and if the Dakṣiṇa fire were to become extinguished, what danger would come out of that? He who offers it unknowingly, his wife quickly passes away. I, (however), make the offering knowingly'. 'What is your knowledge and what is the expiation¹? After having carried forth the Dakṣiṇa fire

from the Gārhapatya fire, one should pull out the embers towards the east, he should offer with the formula 'Hail to expiration and inspiration'.² And in the morning after having kindled the fires at their respective places, he should offer (in the same manner) as before. 'That is my knowledge, and that is the expiation.' And if the Āhavanīya fire were to become extinguished, what danger would come out of that? 'He who offers it unknowingly, his son quickly passes away. I, (however), make the offering knowingly.' 'What is your knowledge and what is the expiation?' After having carried forth the Āhavanīya fire from the Gārhapatya fire, one should draw embers towards the west, and offer an oblation of clarified butter on them with the formula 'Hail to circulating-breathing and cross-breathing'.³ And in the morning after having kindled the fires at their respective places, he should offer (in the same manner) as before. 'That is my knowledge and that is the expiation.' And if the Gārhapatya fire were to become extinguished, what danger would come out of that? 'He who offers it unknowingly, his householder quickly passes away. I, (however), make the offering knowingly.' 'What is your knowledge and what is the expiation?' Having taken round the Āhavanīya fire together with ashes along the south of the Dakṣiṇa fire and having deposited it in the Gārhapatya fire-place, one should carry forth the Āhavanīya fire from that (Dakṣiṇa) fire. He should draw embers of the Gārhapatya fire towards the north, and offer clarified

butter on them with the formula 'Hail to the upbreathing and body.'⁴ And in the morning after having kindled the fires in their respective places, he should offer (in the same manner) as before. 'That is my knowledge and that is the expiation.' 'And if all the fires were to become extinguished, what danger would come out of that?' 'He who offers it unknowingly, his householder is quickly scathed a complete scathing.'⁵ I, (however), make the offering knowingly.' 'What is your knowledge and what is the expiation?' Having besmeared the fire-places with a lump of bull's dung, and having deposited the Agnihotra-oblation, one should churn out fire, and offer clarified butter with the formulas 'Hail to expiration and inspiration; hail to circulating-breathing and crass-breathing; hail to upbreathing and body.'⁶ And in the morning after having kindled the fires in their respective places, he should offer (in the same manner) as before. 'That is my knowledge and that is the expiation.' 'And if (while the fire is extinguished) they could not generate the fire (through churning) and if wind may not blow out from anywhere, what danger would come out of that?' 'He who offers it unknowingly, what he has offered and what he has sacrificed that becomes fruitless. I, (however), make the offering knowingly.' 'What is your knowledge and what is the expiation?' Having besmeared the fire-places with a lump of bull's dung alone, and having deposited the oblation-material, he should offer into himself with the hymn beginning with 'May the wind breathe

the balls.⁷ And in the morning having churned out the fire and having deposited the fires in their respective places, he should offer (in the same manner) as before. Thus, says a Brāhmaṇa text.

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1. Though this section is treated in the manner of 11.6.3.3 ff., yet the way of explanation is its own and original with this text.
 2. Kauś. 72.42.
 3. Ibid.
 4. Ibid.
 5. See AV 11.3.56 and Lāt 10.17.7. Sayana at AV 11.3.56 explains sarvaivāṇi as: pralāsaśvādirucasya sarvasva' bhūmatasya vastunāḥ ... hānir yatrā bhavati tatā jīvate jīvate nihino bhavati. WHITNEY, AV(Tr.), Vol. II, p.632, renders the expression na ca sarvaivāṇi jīvate as "If he is not scathed a complete scathing,...." Following WHITNEY the GB expression can be rendered as "...., his householder is quickly scathed a complete scathing".
 6. Kauś 72.42.
 7. RV 10.186.1a; AVP 19.46.7a.

I.3.14

Thus, O reverend sir, as your honour has said, accordingly, I approach you, your honour. (Udālaka replied) 'If you had not spoken thus, your head would have flown off: dear, I shall speak to you thus, just as your (head) will not fly off.'¹ He who, indeed, knowing thus eats and drinks, thereby the speech becomes satisfied. When the speech is satisfied the fire becomes satisfied,

when the fire is satisfied the earth becomes satisfied, when the earth is satisfied those beings which are connected with the earth become satisfied. He who, indeed, knowing thus eats and drinks, thereby the breath becomes satisfied. When breath is satisfied the wind becomes satisfied, when the wind is satisfied the midregion becomes satisfied, when the midregion is satisfied those beings which are connected with the midregion become satisfied. He who, indeed, knowing thus eats and drinks, thereby the faculty of sight becomes satisfied. When the faculty of sight is satisfied the Āditya becomes satisfied, when Āditya is satisfied the heaven becomes satisfied, when the heaven is satisfied those beings which are connected with the heaven become satisfied. He who, indeed, knowing thus eats and drinks, thereby the mind becomes satisfied. When the mind is satisfied the moon becomes satisfied, when the moon is satisfied the waters become satisfied, when waters are satisfied those beings which are connected with the waters become satisfied. He who, indeed, knowing thus eats and drinks, thereby the faculty of hearing becomes satisfied. When the faculty of hearing is satisfied the quarters and the intermediate quarters become satisfied, when the quarters and intermediate quarters are satisfied those beings which are connected with the quarters and intermediate quarters become satisfied. He who, indeed, knowing thus eats and drinks his right hand, indeed, is Juhū, left hand the Upabhṛt, throat the Bhruvā, food the haviḥ, vital airs the illuminations. He who knows thus and he who knowing thus,

and he who knowing thus, offers the Agnihotra, his Iṣṭi is as if always performed, the Agnihotra is always offered, always consumed, always caused to drink (as it were). Thus, says a Brāhmaṇa text.

1. Cf. ŚB 11.6.3.13.

I.3.15

The Priyamedhas (and) Bharadvājas considering themselves experts in the sacrifice, -they were not wont to go to any Veda-expert.¹ They knew everything, they indeed, knew together. They did not discuss together only about the Agnihotra.² One (person) among them once offered the Agnihotra, other twice and another thrice. He who among them once offered the Agnihotra, the other two asked him 'To which (deity) do you offer? All this (universe) is of unitary character, it is Prajāpati. 'To Prajāpati I offer in the evening and to Prajāpati in the morning'. He who among them twice offered (the Agnihotra), the other two asked him 'To which two (deities) do you offer? (He replied) 'To Agni and Prajāpati (I offer) in the evening and to Sūrya and Prajāpati in the morning'. He who among them thrice offered (the Agnihotra), the other two asked him 'To which (deities) do you offer? (He replied), 'To Agni, Prajāpati and Anumati (I offer) in the evening and to Sūrya, Prajāpati and Agni Svīṣṭakṛt in the morning'.

He who among them twice offered, he became prosperous; he became most superior; he superseded the other two in offspring and property.³ The offspring of the other two may attain the fellowship of his offspring.⁴ Therefore, (the Agnihotra) should twice be offered: with the formula and in mind (i.e. silently). The prosperity with which he became prosperous, he prospers with that prosperity, he who knows thus and he who knowing thus offers the Agnihotra. Thus, says a Brāhmaṇa text.

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1. See CHAKRA, *op. cit.*, § 11, Ex 11, p.26.
 2. G's edn reads agnihotra eva ..., whereas the edns of M and K read agnihotram eva The reading agnihotram seems to be preferable. Again G's edn has na samavedayanti, whereas these two edns read na samavedayanti. If the reading of these two edns were to be accepted then it would mean "They did not distribute the Agnihotra" which hardly imparts any sense, hence G's reading is preferable.
 3. The expression ce'itarau (ca itarau) is used twice just to emphasise the point.
 4. G's edn reads ... prajā pāṭatvam upaitām ..., whereas the edns of M and K read ... prajāsu yat tvam upayātām. G's reading is most intelligible.

I.3.16

'where¹ has Svāhā come from by whom was she made? What is her lineage (gotra)? How many syllables, words, colours² has she? What has she as her first pause, where does she stand, what is her basis? Tell the form and the goodhead of Svāhā'. 'Svāhā³ was born of truth, she was made by the Brahman, and she is of the same lineage as (the seer)

Lāmagāyana⁴; she has two syllables, one word, three colours: White, red and gold. She is like a compound⁵ of all metres in the Vedas, she has one snort at the end of the syllables, the four Vedas (and) the six auxiliaries to the Vedas⁶ are her two bodies; herbs and trees are her hair on the body. Sun and moon are her eyes. She is Svāhā, she is Svadhā⁷. She is used like a Vaṣaṭ call at the sacrifices⁸. Agni is her divinity, her form is a Brāhmaṇa⁹. Thus, says a Brāhmaṇa text.

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1. Cf. SB 4.7.1; see W.B. BOLLEA, SB (Eng.Tr.), (Ntrecht 1956), pp.102-3. For etymology of the word svāhā, see SB 2.2.4.6.
 2. The edns of M and K omit the reading kati-vāhā.
 3. Cf. SB 4.7.2; see BOLLEA, op. cit., p.103.
 4. GE reads lāmagāyana-, whereas other texts read lāmakāyana-. Lāmakāyana, descendant of Lāpaka, is often mentioned as an authority especially in Lat 55 and Brāh 55. According Ind. St. 4.373, he is also mentioned with the name Sāmvaṛṣṭi in the Vāṃsa Brāhmaṇa.
 5. Read samāsabhūtā for samāsabhuta of G's edn.
 6. On the Vedāṅgas, see K. H. H. R. Religion and Philosophy of the Veda, HB 32, p.503, f.n. 4 and R. H. W. Indian Wisdom, p.145.
 7. Cf. Bṛh Ār Up 5.8.1.
 8. Cf. SB 13.8.1.4.

I.3.17

Moreover, the seers Kārus by name had very little wealth. They saw (invented) this Agniṣṭoma in which only one cow is given as the sacrificial gift (Ekagu)¹. They per-

formed it; they sacrificed with it. They went to the heaven. One who desires: 'May I attain the (world of) heaven', should sacrifice with this Ekagu Agnistoma. Thus, says a Brāhmaṇa text.

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1. Ekagu refers to that form of the Agnistoma which can be performed with (the donation) of a single cow. This expression literally means "possessed of one cow".

I.3.13

Now,¹ we shall explain the division of the sacrificial animal. After having taken out the portions: the two jaws along with the tongue belong to the Prastotr, the throat along with (its) palatal part to the Pratihartr,² the breast in eagle shape to the Ugātr, the right flank with the shoulder to the Adhvaryu, the left to the Upagātr,³ the left shoulder to the Pratiprasthātr, the right loin along with athyāstri (?)⁴ to the Brāhman, the lower thigh to the Brāhmaṇacchāsin, the foreleg to the Potr, the left loin to the Motr,⁵ the lower thigh to the Vaitrāvaruṇa, the foreleg to the Acchāvāka, the right lower foreleg to the Neṣṭr, the left to the Sadasya, the seat and spine to the householder, the tail to the (householder's) wife, she (householder's wife) causes it (the tail) to be accepted by a Brāhmaṇa; the rectum, the heart, the kidneys, the finger parts, and the right upper foreleg belong to the Agnīdh, the left (upper foreleg) to the Ātreya,⁶ the two right feet to a man who gives the fast-milk to the householder, the two left feet

to her who gives the first-milk to the householder's wife,⁷ the lip is common to the two, this (the lip) he (householder) should leave over (i.e. should distribute to the others). And the fleshy growth on the neck and three ribs belong to the Grāvastut, the three (other) ribs and half of the anus to the Unnetr;⁸ the portion above this (ribs and anus) to the goblet-bearing priests, the lungs to the slaughterer, the head to the Subrahmanya-priest, the skin to him who declares the pressing on the next day. Thus indeed, these become thirty-six (parts of the victim). The cow has thirty-six parts, the Br̥hatī has thirty-six syllables, the world of heaven is connected with the Br̥hatī.⁹ Through the Br̥hatī, indeed, the gods offer sacrifice in the world of heaven, through the Br̥hatī they (the gods) stand firm in the world of heaven. Those who divide (the victim) in this manner they stand firm along with cattle and offspring.¹⁰ But he who is accustomed to do it otherwise or evil-doers or oblation-eaters or other persons should rend (an animal). Thus indeed, their animal is dashed to pieces (and that) does not belong to the world of heaven. This division of the dissection of the victim Devabhāga Śrautarṣi knew¹¹; he told this (division of the animal)¹² to the seer Gṛiṣa, son of Bābhrū, and he (the seer Gṛiṣa) told it to other persons.¹³ Thereafter this¹⁴ (division of the victim) was among men. Thus, says a Brāhmaṇa text.

1. This account is entirely derived from AB 7.1, but its explanation differs to some extent in assigning the parts of the victim to various priests and others. See for the division SB 3.3.3; cf. KATH, HSB 25, p.239, f.n.1.
2. AB reads kākudrah in place of sakākudrah of GB.
3. The Upagātr̥s are assistants to the Sāman-chanters.
4. The word athyāstrī being hapax legomenon is very difficult to be identified with some part of the victim. The lexicons are silent to provide any explanation to it.
5. According to AB the right loin belongs to the Hotr and the left to the Brahman, whereas in GB the order is vice versa.
6. The Ātraya is not a priest. At the midday-pressing sacrificial gifts are given to one who belongs to the lineage of Atri. Cf. e.g. Kāṭh SB 10.2.20; Kāṭh S 23.4.
7. The parallel passage AB 7.1 reads ... gr̥hanater bhāryavai vr̥tāpradāsyā ..., whereas GB reads ... gr̥hanatīnyā vr̥tāpradāsyā
8. G's edn reads apānasya, whereas the edns of M and K read apānāḥ sa.
9. Cf. AB 7.1.
10. The edns of M and K read pratitisthanti, which is impossible with the plural substantive devāḥ. G's edn correctly reads pratitisthanti.
11. G's edn reads ... devabhāgo ... śrutarṣiḥ, whereas the edns of M and K erroneously read devabhāgo ... imāḥ śrutarṣiḥ, K's edn reads śrutarṣāḥ, which is a printing mistake. The parallel passage AB 7.1 reads ... śrūta r̥jir devabhāgo In this seer, see Vedic Index I, pp.373-6.
12. G's edn reads taṁ u ..., whereas the edns of M and K read taṁ u
13. Virija Bābhruvya, descendent of Bābhru, is mentioned in this passage of GB as well as in AB 7.1 as having been taught by Devabhāga Śrutarṣi, the division of the victim.
14. G's edn reads ayan ..., whereas the edns of M and K read iyam

I.3.19

Now, henceforth (we describe) the consecration.¹ On what account they call him consecrated. He attains the excellent mind. Him who really attains mind (Dhikṣita) mystically they call consecrated (Dīkṣita).² Gods are fond of indirect (presentation), as it were, and haters of the direct (presentation). On what account, indeed, he as consecrated one neither gets up before anybody nor pays homage to anybody,³ (even then) he is to be saluted by rising from the seat and he is to be saluted respectfully. Those Atharvans and Āṅgīrasas enter him (the consecrated one), who are to be saluted by rising from the seat, and who are to be saluted respectfully. What is (the rite) belonging to the Atharvans? Sacrificing or offering oblations of an Oḍanasava which belongs to the Ātharvanic tradition takes place in (i.e. for the good of?) oneself, not in (i.e. for the good of?) another.⁴ And what is his (consecrated one's) rite belonging to the Āṅgīrasas? As he does not utter his own name and the names of others, thus indeed, in that (sacrifice) from that seat his own name as well as the names of others are not uttered. They utter the speech containing the word 'Discerning', they proclaim (the speech) containing the word 'satisfied', and address the Brāhmaṇa text connected with Prajāpati with the word 'satisfied'. This the same (speech) is the giver of milk of vow of the Atharvāṅgīras (i.e. of the Atharvaveda). They indeed, followed her (speech).⁵ On what account the consecrated one becomes one whose food is

not to be consumed (anāsvānah); they utter his name? They say that he becomes possessed of food and existing among the names. Those who eat food, they eat (as if) his sin. Those who utter the name, they suite away (remove) the misfortune of his name. Further they say that he becomes the embryo of the Vedas. They say, '(The food) of one is not worthy of being eaten who is not born, who is unknown, who has not purchased the Soma'. He comes into being in the morning of the consecration days, then they purchase the Soma, and (the food) of him then becomes worthy of being eaten who has come into being, who is (therefore) known, for whom Soma has been purchased, thus they say. On what account the Soma-sacrifices being performed simultaneously (anāsvāh) are avoided? Whoever of the two becomes more powerful, plunders the sacrifice of the other. On what account he should not meditate and should not study by reason of the simultaneous Soma-sacrifices⁷ when the deity is resting? When it lightens, it thunders, (and) it rains. The gods, indeed, squeeze out (the Soma) which belongs to Vāyu and drink the Soma. Those Brāhmaṇas who have studied (=heard) (the Vedas) and who are the Anucānas (who can recite the Vedas), they squeeze it (the Soma) out. Their fathers and grandfathers become eaters of all kinds of sap. He should not meditate and he should not study when the deity is resting. Thus, says a Brāhmaṇa text.

1. G's edn reads dīkṣā, whereas the eds of M and K read dīkṣāḥ. Curiously enough, this Brahmana derives the etymology of the word dīkṣita- from ṛṣi 'to dwell' with the nominal word dī-. According to this text dha becomes da.
2. Cf. Śb 3.2.2.30; see Ud. 1.1.1, op. cit., §27, Ex 3, p.47.
3. Cf. Varit. 11.18.
4. G's edn reads ... adanasavānā ..., which is certainly a printing mistake for ... adanasavānā ..., which reading is found in the eds of M and K.

The last rite among the Savayajñas is the Uranasava, the rite of a rice-dish. For the meaning of the word sava see J. GONDA, The Savayajñas (Kausikasūtra 60-63. ff., Introd., Commentary), (Amsterdam 1966), pp.13-4; also see J.C. HEMSTERMAN, The Ancient Indian Royal Consecration, [The Hague (The Netherlands) 1967], p.72 ff. GONDA, op. cit., p.13 remarks that "In ritual practice a sava- is a term for a sacrifice generally following the paradigm of the one-day Soma sacrifice, characterized by the insertion of an unction and often clearly aiming at the acquisition of a higher status by the sacrificer. Thus the Vājapeya and other sacrificial ceremonies may be called savas! For the description of the savas, see HEMSTERMAN, op. cit., p.71 ff. For a survey of the twenty-two savas, see M.J. SHENDE, Religion and Philosophy of the Atharvaveda, (Poona 1962), p.190 ff. However, G's expression: ayam ha'tharvapanam odana-savānam atmany aya juyati, is not clear to me. In Kaus. 67.5 ff. we do not meet with such type of expression where a reference is made to ātman-.

I owe this translation to Professor J. GONDA of Utrecht (Holland), who communicated to me in his letter dated 27th of April, 1963.

5. See AB 1.6.
6. G's edn reads anāśvānnaḥ, whereas the eds of M and K read nāśvānnaḥ, whereas the eds of M and K read nāśvānnaḥ (na + āśvānnaḥ). G's reading is supported by JJ 147 and 206 which reads anāśvānnasya.
7. On samsava i.e. commingling of offerings see Ās Śs 6.8.11.

The teachers who have performed the Samāvarttana ceremony they sat down. The sacrifice assuming the shape of a Brāhmaṇa came to them who would be consecrated¹, and stayed suitably in this manner². Alas, (having sat down) among you I would consecrate you. They replied, 'Neither do we recognise you nor do we know you, there who will be consecrated along with a person who is unknown.' (Brāhmaṇa i.e. the sacrifice said) 'If indeed, you will now be initiated, (in that case) you will not take consecration again.' (The teachers³ said) 'If you will consecrate only one (person), in that case you will become bewildered, your sacrifice will (also) become bewildered; thus, all of you will be consecrated.' And if you, indeed, will consecrate only one (person), in that case you will become the sacrificers having officiating priests who had officiated in an Ahīna sacrifice. On account of this (those teachers) meditated silently and sat down. He (the sacrifice) said 'Why do you sit silently? We ask you again, (he replied). 'Ask then.' If need, you will now be consecrated (in that case) in this next year³ you will follow a pairing; you will not come near, what a pity! They replied 'How shall we come near as consecrated ones; shall we not come near? (Brāhmaṇa i.e. the sacrifice said) 'These (consecrated ones), indeed, will be eulogisers (or worth-eulogising) among the Brāhmaṇas. The Brāhmaṇas who among you will obtain the seed (i.e. the strength) in this manner during this year, they will be

possessed of knowledge. (The teachers said), 'shall we come near or shall we not come near? Brāhmaṇa said, 'Those you consecrated ones will become those who have violated their vow of chastity (avakīrṇin-); the path serving the gods as a way will not, indeed, become manifest (for these avakīrṇins); (on the other hand) the path serving the gods as a way will become concealed'. (The teachers said) 'Reverend sir, those we shall approach you, so that we may attain successfully the verse connected with the end of the year (i.e. of the sacrifice)'. Thus, says a Brāhmaṇa text.

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1. G's edn reads dikṣisyamāṇan, whereas the edns of M and K read dikṣisyamāṇanam, in this place acc. pl. form as taken by G, is desired.
 2. We will have to take bold conjecture like apāsamavatasthuh (?).
 3. G's edn reads ... upāyave etasmin ..., whereas the edns of M and K read upāyava etasmin. Neither of these two readings is correct. However, some Mss belonging to M.I., Poona, (Nos. 20 and 37) have a better reading upāyavetasmin This reading of these two Mss appears to be quite appropriate which can be explained as follows: upāyave + etasmin = upāyav + etasmin = upāyavetasmin

I.3.21

He (the Brahman) said, 'Twelve treasures step out of the consecrated person'. The consecrated one should, indeed, neither offer Agnihotra nor should he perform the Full-moon sacrifice nor the New-moon (sacrifice). He should not perform the Pitryajña. He should not go where he desires to go. He should not perform an Iṣṭi. However, he should not utter with his speech. He should not cohabit. He should

not consume food at will. He should not perform an animal sacrifice. He should not go there where he would perceive with his sight. He should wear the black antelope skin. He should bear a head-band (purīra-). He should clench the fist. (After the period of yāvayana-i.e. reservation of speech, is over) he should raise up the first three fingers beginning with the thumb. He should take the horn of a deer and scratch (himself) with it. And when the speech of that consecrated one, is reserved and his fists are slackened, then he should mutter these (formulae):¹

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1. From kṛnālinah vaiṣṭa to the end of this section, there is complete coincidence with Vait. 11.21-26.

I.3.22

"From east to the west the Agnihotra and the Full-moon sacrifice-both may enter into me with imperishableness¹ after having become the fulfillers of desires. From west to the east the inhabitation (night-shelter) and the New-moon sacrifice-both (may enter) into me-and the rest follows². From south to the north the mind and the Pitṛyajña-both (may enter) into me- and the rest follows³. From north to the south the speech and the offering-both (may enter) into me- and the rest follows⁴. From here (from below: from the earth) to above the seed and the food-both (may enter) into me- and the rest follows⁵. From there (from above: from the heaven) to below the power of sight and the

Animal-sacrifice)-both (may enter) into me with imperishableness after having become the fulfillers of desires.⁶ Indeed, he who is consecrated, places the treasures in himself. Neither any affliction takes place to him, nor any defect comes to the sacrifice. He overcomes (lit: smites away) the repeated death (and) he crosses over re-birth. Free-moving person of this (sacrifice) shines in all worlds, he who knows thus and he who knowing thus is consecrated.⁷ Thus, says a Brāhmaṇa text.

1. G's edn reads bhūtvā'ksitvā (bhūtvā + aksitvā), whereas the eds of M and K as well as the eds of G. and J. of VA. read bhūtvā ksitvā. G. and J. of VA. 12.1, renders this expression as "unvergänglichkeit" i.e. "imperishableness". In accord with the context the word aksitvā is preferred to ksitvā.

2. P of Vait. 12.1.

3. Ibid.

4. Ibid.

5. Ibid.

6. Ibid.

7. See GB 1.1.15.

I.3.23

The consecrated person whose wife be in her period of menstruation, gets after she has had her bath each time his sthalipāka (the dish of rice boiled in milk) cooked in the milk of a cow having her calf of the same colour; then he pours clarified butter over it, takes it down (to

the north of the fire), drops it out, utters the sound hiṁ over it. With the mantras of the Garbhavedana and Pūṣāvana hymn¹ the other (=sacrificer's wife) should consume it (the rice). He should make offerings of clarified butter on the fire collecting each time the residue of the oblations separately. He should pour that collected residue (sāṁ-pāta) on the rice.² Food is the seed, the sound hiṁ the bull. Thus indeed, the consecrated wife would receive a son for the capable and consecrated (husband). He should offer sacrifice in this order. Thus, says a Brāhmaṇa text.

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1. The Garbhavedana and Pūṣāvana hymns are AVŚ 6.26; 3.23 and 6.11.1. Cf. Kaus. 35.1-3; 5-7 and 8-10.
 2. Cf Vait. 12.14.

PRAPĀTHAKA IV

I.4.1

Indeed¹, this sacrifice is the same as this blowing (wind): it is that² they wish to obtain who undergo the initiation for (a sacrifice going on for) a year. Of them the Grhapati is initiated first³, for the Grhapati is this (terrestrial) world; and upon this world everything is established, and so indeed, are his fellow-sacrificers (sattrins) in the Grhapati. They initiate him (the Grhapati) for firm-footing of the firmness.

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1. This section coincides with ŚB 12.1.1.1.
 2. According to HOSKELING, *ŚB* IIIV, p.135, f.n.1, "...that (tan) refers to the wind as the vital air pervading man!"
 3. The householder is initiated first of all. Others initiated along with him are the Hotṛ, Udgātṛ and Brahman-priest.

I.4.2

He¹ (the Achvāryu), then initiates the Brahman-priest. Now in respect of deity the Brahman, indeed, is the moon, and in respect of body the mind. He thereby connects the plants with the mind. In that he, the Brahman, indeed, knows these plants, he connects the plants with this world. On account of this no other person should be initiated between those two; if any one else were to be

initiated between those two, (in that case) he would cause to destroy this world with plants. And they would be liable to dry up: let, therefore, no other person be initiated between those two.

1. Cf. ŚB 12.1.1.2.

I.4.3

He¹ then initiates the Udgātr. Now, the Udgātr, indeed, is the Āditya in respect of deity, and sight in respect of body: Āditya is the rain-cloud, and from the rain-cloud rain is produced. The rain alone connects the plants.² Therefore, no other person should be initiated between those two (Brahman and Udgātr). If any one else were to be initiated between those two, (in that case) he would cause to destroy this world with rain. And they (the clouds) would be liable to lack rain: let, therefore, no other person be initiated between those two.

1. Cf. ŚB 12.1.1.3.

2. GB reads vr̥ṣṭir eva tad osadhīḥ saṁvachātī, whereas the parallel passage ŚB 12.1.1.3 reads vr̥ṣṭiḥ tad osachī-brah saṁvachātī, i.e. "he connects the rain with the plants!"

I.4.4

He¹ then initiates the Hotr. Now, the Hotr, indeed, is Agni² in respect of deity, and speech in respect of body. The rain is food; he then connects speech and fire with

food. Therefore, no other person should be initiated between those two (Udgātṛ and Hotṛ). If any one else were to be initiated between those two, (in that case) he would cause to destroy this world with food. And (people) would be liable to starve: let, therefore, no other person be initiated between those two.

1. Cf. ŚB 12.1.1.4.

2. The Hotṛ by the recitation of his 'invitatory' and 'offering' verses, like Agni, draws the gods to the offering, and causes them to accept it graciously.

I.4.5

The¹ Pratiprasthātṛ then initiates initiates the Adhvaryu. Now, the Adhvaryu is the wind² in respect of deity, and vital air in respect of body. The rain is food, and then he connects the wind and vital air with food. Therefore, no other person should be initiated between those two (Hotṛ and Pratiprasthātṛ). If any one else were to be initiated between those two, (in that case) he would cause to destroy this world with vital air. And (people) would be liable to perish: let, therefore, no other person be initiated between those two.

1. Cf. ŚB 12.1.1.5.

2. In ŚB 12.1.1.5 the Adhvaryu is said to be the wind, whereas in Gṛ he is the wind and breath in respect of deity and body respectively.

He (the Gṛhapati) then initiates the Brāhmaṇa-
 cchamsin for the (assistance of) Brahman. He then initiates
 the Prastotr for the Udgātr.¹ He then initiates the
 Vaitrāvaruṇa for the Hotr. The Nestr then initiates the
 Pratipresthātr for the Adhvaryu. It is after bringing into
 order of these nine (officiating-priests) that the others
 are brought into order. There are nine vital airs. The
 sacrifice is expanded with the help of vital airs.² He (the
 Gṛhapati) then initiates the Potr for the Brahman. He then
 initiates the Pratihartr for the Udgātr. He then initiates
 the Acchāvāka for the Hotr.³ The Unnetr then initiates the
 Nestr for the Adhvaryu. He (the Gṛhapati) then initiates
 this Āgnīdhra for the Brahman. He then initiates the
 Subrahmanya for the Udgātr. He then initiates the Grāva-
 stut for the Hotr.⁴ Either a snātaka,⁵ or a Brahmacārin
 initiates him (the Unnetr). They say 'One who is purified
 should not purify another.' This is the regular order of
 initiation.⁶ Those who are thus initiated, while they are
 about to be initiated, then they do not know the expiation
 of the performers of the sacrificial session. After the
 expiation of the performers of the sacrificial session,
 the acquisition and preservation of half of property is
 required in which half (part of the sacrifice) they are
 initiated.⁷ Thus, say a Brāhmaṇa text.

1. Cf. ŚB 12.1.1.6.

2. Ibid. 12.1.1.7.
3. Ibid. 12.1.1.8.
4. Ibid. 12.1.1.9.
5. Snātaka is, one who has completed his course of the study of the sacred texts i.e. the Vedas, and has taken the bath (snāta-) marking the end of that course, and has returned to his home.
6. GB reads sai'sā'nupurvaṁ dīśā, whereas the parallel text SB 12.1.1.10 reads sai'sā'nupurva- dīśā. Literally this expression means "the initiation in the regular succession"
7. Cf. SB 12.1.1.10.

I.4.7

Indeed, out of faith the gods fashioned the initiation, out of Aditi the introductory-sacrifice, out of Soma the buying (of Soma-plants), out of Visnu the guest-offering, out of Āditya the Pravargya (-offering), out of Svadhā the Upasads, out of Agni-Soma the day of fasting¹, out of the gods who go in the morning the morning-litany, out of the Vasus the morning-pressing, out of the Rudras the midday-pressing, out of the Ādityas the third pressing, out of Varuna the concluding bath, out of Aditi the concluding sacrifice, out of Mitra-Varuna the (final) offering of a barren cow, out of Tvastṛ the rite connected with Tvastṛ, out of goddesses and Devikās the oblations to the Devikās, out of desire the Daśātirātra², out of the world of heaven the final offering. This indeed, was the birth of the Agniṣṭoma. He who knows thus, the birth of the

Agnistoma, he having become possessed of the (new) body³, and being sharer of the same world with the Agnistoma, goes to the gods. Thus, says a Brāhmaṇa text.

1. Cf. ŚB 12.1.2.1.

2. That form of the Jyotistoma is called Daśātirātra which is performed over ten nights.

3. G's edn reads sātmā, whereas the edns of M and K read sa ātmā....

I.4.8

And¹ when they perform the consecrating sacrifice, they, indeed, offer sacrifice to the deity the faith, and those who enter upon here they attain the union and co-existence with goddess faith. And when they perform the introductory sacrifice, they, indeed, offer sacrifice to the deity the goddess Aditi, and those who enter upon here they attain the union and co-existence with goddess Aditi². And when they enter upon the buying (of Soma-plants), they, indeed, offer sacrifice to the deity the god Soma. They become the deity the god Soma, and those who enter upon here they attain the union and co-existence with the god Soma³. And when they perform the guest-offering, they, indeed, offer sacrifice to the deity the god Viṣṇu. They become the deity the god Viṣṇu, and those who enter upon here they attain the union and co-existence with god Viṣṇu⁴.

And when they enter upon (perform) the Pravargya-offering, they, indeed, offer sacrifice to the deity the god Āditya. They become the deity the god Āditya, and those who enter upon here they attain the union and co-existence with god Āditya.⁵ And when they enter upon (perform) the Upasad, they, indeed, offer sacrifice to the deity the goddess Svadhā. They become the deity the goddess Svadhā, and those who enter upon here they attain the union and co-existence with goddess Svadhā.⁶ And when they enter upon (perform) the day of fasting, they, indeed, offer sacrifice to deities the gods Agni-Soma. They become the deities the gods Agni-Soma, and those who enter upon here they attain the union and co-existence with gods Agni-Soma.⁷ And when they enter upon (perform) the morning-litany, they, indeed, offer sacrifice to the deities the gods who go in the morning. They become the deities the gods who go in the morning, and those who enter upon here they attain the union and co-existence with gods who go in the morning. And when they enter upon (perform) the morning-pressing, they, indeed, offer sacrifice to the deities the gods the Vasus. They become the deities the gods Vasus, and those who enter upon here they attain the union and co-existence with the gods Vasus. And when they enter upon (perform) the mid-day-pressing, they, indeed, offer sacrifice to the deities the gods the Rudras. They become the deities the gods the Rudras, and those who

enter upon here they attain the union and co-existence with the gods the Rudras. And when they enter upon (perform) the third pressing, they, indeed, offer sacrifice to the deities the gods the Ādityas. They become the deities the gods the Ādityas, and those who enter upon here they attain the union and co-existence with the gods the Ādityas. And when they enter upon (take) the concluding-bath, they, indeed, offer sacrifice to the deity the god Varuna. They become the deity the god Varuna, and those who enter upon here they attain the union and co-existence with god Varuna. And when they perform the concluding-sacrifice, they, indeed, offer sacrifice to the deity the goddess Aditi. They become the deity the goddess Aditi, and those who enter upon here they attain the union and co-existence with goddess Aditi. And when they enter upon (perform) the final offering of a barren cow, they, indeed, offer sacrifice to the deities the gods Mitra-Varuna. They become the deities the gods Mitra-Varuna, and those who enter upon here they attain the union and co-existence with gods Mitra-Varuna. And when they perform the animal sacrifice belonging to Tvastṛ, they, indeed, offer sacrifice to the deity the god Tvastṛ. They become the deity the god Tvastṛ, and those who enter upon here they attain the union and co-existence with god Tvastṛ. And when they proceed with the offerings to Devikās, they, indeed, offer sacrifice to those very deities-- Agni, Soma and Viṣṇu who (receive oblations) at the

Upasads. They become the deities the goddesses and Devikās, and those who enter upon here they attain the union and ^{co-}existence with the deities the goddesses and minor deities. And when they enter upon (perform) the Dasātirātra (Agniṣṭoma), they, indeed, offer sacrifice to the deity the god of love (Kāma). They become the deity the god of love (Kāma), and those who enter upon here they attain the union and co-existence with the god of love (Kāma). And when they perform the final-offering (udavāsāṇīyā), they, indeed, offer sacrifice to the deity the god the world of heaven. They become the deity the god the world of heaven, and those who enter upon here they attain the union and co-existence with the god the world of heaven. This, indeed, was the birth of the Agniṣṭoma. He who having attained the Agniṣṭoma knows the birth of the Agniṣṭoma, and having attained the Agniṣṭoma he stays in the world of heaven and (also) finds support with of spring and cattle. He who knows thus and he who knowing thus becomes possessed of (the new) body and being sharer of the world with the Agniṣṭoma, he goes to the gods. Thus, says a Brāhmaṇa text.

1. This section is parallel to ŚB 12.1.3.1-7.

2. Cf. ŚB 12.1.3.2.

3. Ibid. 12.1.3.3.

4. Ibid. 12.1.3.4.

5. Ibid. 12.1.3.5.

6. Ibid. 12.1.3.6.

7. Ibid. 12.1.3.7.

I.4.9

The gods, indeed, out of day and night fashioned the introductory Atirātra¹, out of half-months the Caturvīṃśa day, out of holy-power (brahman) the Abhiplava (-śaḍaha), out of royal-power (kṣatra) the Pr̥sthya (-śaḍaha), out of Agni the Abhijit, out of waters the Svarasāman days, out of sun the Viguvat day², (thus) the repeated Svarasāman days have (just) been mentioned;- from Indra the Viśvajit (day),- the Pr̥sthya and Abhiplava have (just) been mentioned;- out of Mitra-Varuṇa the Go and the Āyus³, out of the Viśve Devas the Paśarātra⁴, out of the quarters the Pr̥sthya-śaḍaha of the Paśarātra⁵, out of these worlds the three Chandoma days⁶. Out of the year (they fashioned) the tenth day, out of Prajāpati the Mahāvratā, and out of the world of heaven the concluding Atirātra. This the same was the birth of the year; he having become possessed of a (new) body⁷ and being sharer of the same world, he who knows thus; goes to the gods with the year³. Thus, says a Brāhmaṇa text.

1. See 'B 12.1.2.1 and WORKING, SEE XLIV, p.139, f.n.1. The Prāyaṇīya Atirātra is the first day of the sacrificial session called Gavamayana. Cf. Vait. 31.9 and 10. According to Vait. 31.10; the central day (of the three) is surplus and it is the Viguvat day. The first month contains an introductory day

(Prāyaṇīya), a Caturvīṃśa day,

four Abhiplava (-śaḍahas) and a Prsthya (-śaḍaha).

2. Cf. Vait. 31.9 and 10. The sixth month contains three Abhiplava (-śaḍahas), one Prsthya (-śaḍaha), an Abhiḥit day and three Svarasāman days.
3. For the differences between the three modes of chanting the Stotras of the Agnistoma and Ukthya Soma-sacrifices-Jyotistoma, Gostoma, Ayustoma-see EGGELING, SBE XLIII, p.237, f.n.2.
4. The Pāsarātra or central ten days of the Evādasāha (twelve days' period), consists of a Prsthya-śaḍaha, three Chandoma days (of the Ukthya order), and a final (tenth) Atyagnistoma day called Avivākya.
5. G's edn reads dāsarātrikaṁ ..., whereas the edn of M completely omits this sentence, K's edn reads dāsarātrikaṁ, and the parallel text ŚB 12.1.2.2 reads dāsarātram.
6. See ŚB 12.1.2.2.
7. G's edn reads sātmā, whereas the edns of M and K read sa ātmā.
8. See ŚB 12.1.2.3.

I.4.10

And¹ when they perform the introductory Atirātra (of the sacrificial session), they, indeed, offer sacrifice to the deities the gods Day-Night. They become the deities the gods Day-Night, and those who enter upon here they attain the union and co-existence with the gods Day-Night. And when they enter upon the Caturviṃśa day, they, indeed, offer sacrifice to the deities the gods Half-months. They become the deities the gods Half-months, and those who enter upon here they attain the union and co-existence with the gods Half-months. And when they enter upon the Abhiplava-śaḍaha, they, indeed, offer sacrifice to the deity the god Brahman (-priest).

They become the deity the god Brahman (-priest), and those who enter upon here they attain the union and co-existence with the god Brahman (-priest). And when they enter upon the Prāthya (-sādhya), they, indeed, offer sacrifice to the deity the god royal-power (ṛṣatra). They become the deity the god royal-power, and those who enter upon here they attain the union and co-existence with the god royal-power. And when they enter upon the Abhijit (day), they, indeed, offer sacrifice to the deity the god Agni. They become the deity the god Agni, and those who enter upon here they attain the union and co-existence with the god Agni. And when they enter upon the Svarasāman (days), they, indeed, offer sacrifice to those deities the water-goddesses. They become the deities the water-goddesses, and those who enter upon here they attain the union and co-existence with the water-goddesses. And when they enter upon the Viśuvat day, they, indeed, offer sacrifice to the deity the sun-god. They become the deity the sun-god, and those who enter upon here they attain the union and co-existence with the sun-god;-(thus) the repeated Svarasāman (days) have (just) been mentioned. And when they enter upon the Viśvajit (day), they, indeed, offer sacrifice to the deity the god Indra. They become the deity the god Indra, and those who enter upon here they attain the union and co-existence with the god Indra;-(thus), the Prāthya and Abhiplava (sādhyas) have (just) been mentioned. And when they enter upon (the performance of)

the Go and Āyus (stones), they, indeed, offer sacrifice to the deities the gods Mitra-Varuṇa. They become the deities the gods Mitra-Varuṇa, and those who enter upon here they attain the union and co-existence with the gods Mitra-Varuṇa. And when they enter upon the Daśarātra, they, indeed, offer sacrifice to the deities the Viśve Devas. They become the deities the Viśve Devas, and those who enter upon here they attain the union and co-existence with the Viśve Devas. And when they enter upon the Prāthya-śaḍaha of the Daśarātra day, they, indeed, offer sacrifice to those deities the goddesses, the quarters; and those who enter upon here they attain the union and co-existence with the goddesses, the quarters. And when they enter upon the three Chandoma days, they, indeed, offer sacrifice to the deities the gods, these worlds. They become the deities the gods, these worlds, and those who enter upon here they attain the union and co-existence with the gods, these worlds. And when they enter upon the tenth day (of the Daśarātra), they, indeed, offer sacrifice to that deity the god, the year. They become that deity the god, the year, and those who enter upon here they attain the union and co-existence with the god, the year. And when they enter upon the Mahāvratā, they, indeed, offer sacrifice to the deity the god Prajāpati. They become the deity the god Prajāpati, and those who enter upon here they attain the union and co-existence with the god Prajāpati.

And when they enter upon the concluding Atirātra (of the sacrificial session), they, indeed, offer sacrifice to the deity the god, the world of heaven. They become the deity the god, the world of heaven, and those who enter upon here they attain the union and co-existence with the god, the world of heaven. This the same, was the birth of the year. He who knows thus the birth of the year, he having attained the year, stays in the world of heaven and finds support with offspring and cattle; and having become possessed of a (new) body and being sharer of the same world, goes to the gods. Thus, says a Brāhmaṇa text.

1. See ŚB 12.1.3.8-22; and cf. Vait. 31.7 ff.

I.4.11

This the same, is the established year¹ in respect of the deity and in respect of the body. He who knows thus, this established year in respect of the deity and in respect of the body, finds support. He who knows, finds support with offspring and cattle.

1. Read sāmvatsaro for sāmvastaro of G's edn.

I.4.12

This the same year, indeed, is connected with the Brhatī,- there are two imperishable śadahas (twelve days) of the (winning) days; the two, Prāthya and Abhiplava

(twelve days), the Go and Āyus (two stones), and the Daśarātra (ten days)- they, indeed, become thirty-six¹. The cow consists of thirty-six parts, the Br̥hatī consists of thirty-six syllables, the world of heaven is connected with the Br̥hatī². By means of the Br̥hatī the gods, indeed, offer sacrifice in the world of heaven. By means of the Br̥hatī he stays in the world of heaven and finds support with offspring and cattle, who knows thus. Thus, says a Brāhmaṇa text.

1. Cf. ŚB 12.2.3.1.

2. Cf. GB 1.3.13.

I.4.13

This¹ the same year, indeed, (is performed), the three Mahāvrata-sacrifices:- the Mahāvrata on the Caturviṃśa day, Mahāvrata on the Viṣuvat day, and Mahāvrata day itself². Those former learned persons, thus, used to enter upon (perform) that (year's session) with the three Mahāvratas, and they became glorious, truth-speaking, and faithful to their vow. But if now a days those (sattirins) were to perform in this manner, (in that case) just as a vessel made of unbaked clay would dissolve (= go to pieces) when water has been poured into (it), similarly they (the sacrificers) would dissolve (=go to pieces)³. Afterwards they perform, in the same manner; the Abhijit becomes attained for him by means of truth, fervour and vow, who knows thus.

1. See ŚB 12.1.3. 22-23.
2. For the Mahāvratā rite see EGGERLING, SBE XLIII, p.282, f.n.5.
3. G's edn reads nirṛtyet and nirṛtyeran, whereas the eds. of M and A read nirṛti and nirṛtyeran. See Duffell, *op. cit.*, § 60, at 156, p.240 f. He (*op. cit.*, pp.240-1) remarks that "The reading of ŚB makes it well nigh certain that nirṛtyet and nirṛtyeran should be read in GB. The rare √ṛti, of which only ŚB 3.2.1.31 ṛtirati 9.5.2.14 vi ... ṛtyet; and Ap ŚB 3.19.7 āhāṇītya (cf. śāṇītya, *Altind. Gr.* I, 1191, c, p.215, 34) are quotable, was changed, perhaps by a mere graphic blunder (ty : iy) to the more familiar √ṛti."

I.4.14

And when having entered upon (performed) the Caturviśā day and having not entered upon the Viṣuvat day, he may (should) enter upon the Mahāvratā (day), how does it happen for non-utterance of the Āgur-formula?¹ Prior to the Viṣuvat they enter upon (perform) the Atirātra, therefore, he should say 'Out of Abhiplava the Prṣṭhya is formed, out of Prṣṭhya the Abhiṣit, out of Abhiṣit the Svarasāmans, out of the Svarasāmans the Viṣuvat, out of Viṣuvat the Svarasāmans, out of the Svarasāmans the Viśvajit, out of Viśvajit the Prṣṭhya and Abhiplava, out of the Prṣṭhya and Abhiplava the Go and Āyus (stones), out of the Go and Āyus the Daśarātra², out of Mahāvratā the concluding Atirātra. The concluding Atirātra is for (the attainment of) the world of heaven, for the proper-food, for the firmness.

1. G's edn reads anāsūryai ..., whereas the eds of W and A read anāsūryai. Cf. ŚB 12.2.3.6 which reads anāsūryai Mayati.

2. See ŚB 12.2.3.2.

I.4.15

And when having entered upon the Caturviśā day and having not entered upon the Viṣuvat day, he may (should) enter upon the Mahāvratā (day), how does it happen for non-utterance of the Āguri-formula¹ Prior to the Viṣuvat (day) they enter upon (perform) the Atirātra, therefore, he should say, 'Out of Abhiplava the Prṣṭhya is formed, out of Prṣṭhya the Abhijit, out of Abhijit the Svarasāmāns, out of the Svarasāmāns the Viṣuvat, out of Viṣuvat the Svarasāmāns, out of the Svarasāmāns the Viśvajit, out of Viśvajit the Prṣṭhya and Abhiplava, out of Prṣṭhya and Abhiplava the Go and Āyus (stomas), out of the Go and Āyus (stomas) the śasātirātra'. And indeed, the Mahāvratā did not stay for the sake of the gods. How could both of them come near to me the central day (Viṣuvat) with the repeated raised stomas?³ Here those gods sat down in the middle, as it were. We invent that sacrificial rite; that which is the raised stoma, through which we may attain this day. Thereafter they beheld the stoma of the period of twelve nights, they brought it, and they sacrificed through it, then they (the rites-Mahāvratā, Caturviśā and Viṣuvat) stayed for the sake of these (gods). He who knows thus, the Mahāvratā (rite) stays for his sake-it well stays for his sake,(and) he finds support with offspring and cattle.

1. See GB 1.4.14, n.1.

2. See ŚB 12.2.3.3.

3. G's edn reads upagātāvṛttaiḥ, whereas the edns of M and K read upagātāḥ vṛttaiḥ.

I.4.16

And when having entered upon the Caturviṃśa day and having not entered upon the Viṣuvat day, he may (should) enter upon the Mahāvṛata (day), how does it happen for non-utterance of the Āgaur-formula¹? Prior to the Viṣuvat they enter upon (perform) the Atirātra, therefore, he should say-then they ask 'How many backward and how many forward days are in the year? Those who enter upon once and only once they are (called) backward days, and those who enter upon again and again they are (called) forward days. They should honour these days. They, indeed, follow the reversion of two śaḍaḥas.

1. See GB 1.4.14, n.1.

I.4.17

And when having entered upon the Caturviṃśa day and having not entered upon the Viṣuvat, he should enter upon (perform) the Mahāvṛata, how does it happen for non-utterance of the Āgaur-formula¹? Prior to the Viṣuvat they perform the Atirātra²; therefore, he should say 'Prior to the Viṣuvat they first perform the Abhiplava, and afterwards the Prṣṭhya, for the Abhiplava is (=represents),

indeed, the father and the Pr̥ṣṭhya the son;³ therefore, in early life the sons are dependent on their father. Subsequent to the Viṣuvat they first perform the Pr̥ṣṭhya, and afterwards the Abhiplava; for the Abhiplava is (=represents), indeed, the father, and the Pr̥ṣṭhya the son; therefore, in later life the father is dependent on his sons, he who knows thus.⁴ This has also been said in the verse 'O you gods, indeed, stand before us a hundred years (autumns) where (in which condition) you bring our bodies to decay. Where (in which condition) our sons become fathers in turn, in the middle do not break the course of fleeting life.'⁵ He who knows thus, indeed, in former life, the sons are dependent on their father, and in later life the father is dependent on his sons.

1. See GB 1.4.14, n.1.

2. Read atirātra for atiratra of G's edn.

3. Cf. GB 12.2.3.4. In GB the order is reverse i.e. the Abhiplava represents the sons and the Pr̥ṣṭhya the father.

4. See GB 12.2.3.4.

5. IV 1.39.9.

I.4.13

But,¹ indeed, this (year) is a great eagle. The six months which they perform prior to the Viṣuvat are the southern (or right) wing, and those repeated ones which they perform afterwards are the northern (or left) wing; and the Viṣuvat is the body of the year; and indeed, where

there is the body there are also the wings, and where there are the wings there is also the body; for neither is the body in excess of the wings, nor are the wings in excess of the body. Thus indeed, that passed (day) belongs to both those days that go before and those follow. He should say ¹, '(That day) belongs to those days that go before and those follow.'²

1. See SB 12.2.3.7.

2. In GB the expression svividitam (svid + itam) perhaps, appears to be unnecessary. The parallel passage of SB does not have any alike expression. In this context, one would like to connect itam with abah, and thus, it would mean "that passed (day) belongs to etc"

I.4.19

And¹ to this they ask ²'As the twelve months are the year, and may we attain this (Visuvat) day. Does this passed Visuvat (day), indeed, belong to those days that go before or to those that follow? He should say ¹, 'Both to those that go before and to those that follow; for the Visuvat is the body of the year, and the months are its limbs. Where there is the body there are also the limbs, and where there are the limbs there is also the body; for neither is the body in excess of the limbs, nor are the limbs in excess of the body. Thus indeed, that passed (day) belongs both to those days that go before and to those follow. He should say ¹, '(That day) belongs to those (days) that go before and those follow, this, indeed, is

the year.

1. See ŚB 12.2.3.6.

2. G. text reads saṁvatsaro'tha, whereas the parallel passage ŚB 12.2.3.6 reads saṁvatsarasya.

I.4.20

As to this they say, 'Now the Abhiplavas are characterised by Jyotiṣṭoma sacrifices on both sides¹, and the Prṣṭhya is characterised by Jyotiṣṭoma on one side only? These worlds are, indeed, possessed of light on both sides - through the fire on this side and through the sun on that side. He who heats this (world) devastating, as it were, he is their light². Indeed, these two wheels of the gods, the Prṣṭhya and the established (Abhiplava)³ while revolving, crush the (sacrificer's) evil; and thus indeed, if any one were to speak⁴ evil of those learned initiated ones, those two wheels of the gods cut off his head: the (chariot-) seat is the Daśarātra and the two wheels are the Prṣṭhya and Abhiplava⁵. 'Let him make the Prṣṭhya and Abhiplava the two wheels as the Daśarātra warp', said Vāsyu⁶. 'Let him make their Storas and Śastras run together: he who makes them run together, these vital airs in a man, though separate from one another, yet because of their common origin dwell in the (same) body; but if he were not to make them run together, the sacrificer would be liable to perish; and he, indeed, is liable to perish who is either blind or deaf⁷. The Agniṣṭomas amount to nine

in a month.³ Nine, indeed, are the vital airs. The sacrifice is expanded by means of the vital airs.⁹ And the Ukthya (amount) to twenty-one.¹⁰ The Śoḍaśin consists of one Ukthya.¹¹ The Ukthy, indeed, is the food; and the Śoḍaśin, indeed, is the vital strength.¹² Thus, having mounted up they mount up to the world of heaven.

1. In the six days of the Abhiplava-saṁhita, the sequence of Stomas varies from day to day in this way:

1. Jyotiṣṭoma; 2. Gostoma; 3. Āyusṭoma; 4. Gostoma; 5. Āyusṭoma; 6. Jyotiṣṭoma. It is, thus, seen that the Jyotiṣṭoma is performed on both sides, on the first and the last days.

2. See ŚB 12.2.2.1.

3. EISENBERG, *ibid.* p.149, f.n., remarks that "The reading prāthauratisthite, looks rather strange, perhaps the correct reading is prāthauratisthite, 'established on the Prātha-sādhins; unless, indeed, prāthauratisthite has to be understood here to refer to the Abhiplava! Śāyana, the commentator refers dayasakre to the Prāthya and Abhiplava, therefore, EISENBERG's rendering "those two wheels of the gods, the Prāthya, and the established (Abhiplava) saṁhita", seems to convey the best sense.

4. G's edn reads Ātaved eta evā'sya, whereas the edns of H and A rightly read Ātaved eta evā'sya.

5. See ŚB 12.2.2.2.

6. In the parallel text ŚB 12.2.2.4, there occurs a proper name Paṅga; the GB reads vāyuh. Like Paṅga of 11, Vāyuh appears to be a proper name, still it is rather difficult to say with certainty, since the word is not attested elsewhere.

7. See ŚB 12.2.2.4.

8. During five complete months of the first half, and four complete months of the second half of the year four Abhiplava-saṁhitas and one Prāthya-saṁhita are performed. Now the six days of the Abhiplava-saṁhita consist of 1. Agniṣṭoma; 2-5 Ukthya; 6. Agniṣṭoma; and those of the Prāthya-saṁhita consist of 1. Agniṣṭoma; 2-3 Ukthya;

4. Śoḍaśin; 5-6 UKthya. For the four Abhiplavas and the one Prāthya of each month, this accordingly gives nine Agniṣṭomas, twenty UKthyas, and one Śoḍaśin.

9. See ŚB 12.2.5.
10. Ibid. 12.2.2.6.
11. G's edn reads eka ukthyaḥ, but it seems better to read ekakthyaḥ. The latter reading according to G is found in some of the Ms. The Śoḍaśin sacrifice incorporates the elements of UKthya.
12. See ŚB 12.2.2.7.

I.4.21

Now¹ the ascent of days:- by means of the introductory Atirātra they ascend the concluding Atirātra, by means of the Caturviṃśa the Bahāvratā, by means of an Abhiplava a subsequent Abhiplava, by means of a Prāthya a subsequent Prāthya, by means of an Abhijit the Abhijit², by means of the Svarasāmans the subsequent Svarasāmans. And we may attain this day. As indeed, that passed Viṣuvat (day) belongs to both those days that go before and to those follow. He should say 'That (passed day) belongs to those (days) that go before and those follow, that indeed, is this year!'

1. See ŚB 12.2.3.10.

2. In the parallel passage ŚB 12.2.3.10 the reading is abhiṣṭa viśvalitā, whereas GB reads abhiṣṭa - abhiṣṭa.

I.4.22

Now¹ the descent of days:- the introductory

Atirātra descends to the Caturviśā day, the Caturviśā day to the Abhiplava, the Abhiplava to the Prāthya, the Prāthya to the Abhijit, the Abhijit to the Svarasāmans, the Svarasāmans to the Viśuvat, the Viśuvat to the Svarasāmans, the Svarasāmans to the Viśvajit, the Viśvajit to the Prāthya and Abhiplava, the Prāthya and Abhiplava to the Go and Āyus (sāmans), the Go and Āyus to the Dāsarātra, to the Mahāvratā, the Mahāvratā to the concluding Atirātra, the concluding Atirātra to the world of heaven, to the proper-food, (and) to the firmness.

1. See ŚB 12.2.3.11.

I.4.23

The Ādityas and the Āgirases contended for the world of heaven¹, saying 'we shall be the first to reach the heaven, - we shall be the first!'² By means of the light sāmans, four Stomas and two Prāthyas, the Ādityas said^{1e} across the world of heaven. In that they sailed across, therefore, it is (called) Abhiplava³. By means of the heavy (complicated) sāmans, all the Stomas, all the Prāthyas⁴, the Āgirases only coming after (the gods), touched (reached) the world of heaven. In that they touched it, therefore, it (six days' period) is (called) Saptā⁵. That which is (really) aprāya (tangible) mystically they call it Prāthya. Gods are found of indirect (presentation), as it were, and haters of direct (presentation). Out of Abhi-

plava the Pr̥sthya is formed, out of Pr̥sthya the Abhijit, out of Abhijit the Svarasāmans, out of the Svarasāmans the Viṣuvat, out of Viṣuvat the Svarasāmans, out of the Svarasāmans the Viśvajit, out of Viśvajit the Pr̥sthya and Abhiplava, Out of the Pr̥sthya and Abhiplava the Go and Āyus, out of the Go and Āyus the Daśarātra.⁶ These, indeed, are the forests and cleavings of the sacrifice. There should be distance of a hundred chariots in between these (sacrifices).⁷ Just as men mounted upon the forests (cross over) the hunger and thirst which increase the hardships; so indeed, those who not knowing thus³ enter upon (the sacrificial session). Now those who knowing, enter upon (the sacrificial session), they pass from the stream to another one, from one spot to another one, from one plain to another one, from one pleasant (place) to another one, from one safe place to another one, similarly (those) we may attain the conclusion of the year (i.e. of the sacrifice). Thus, says a Brāhmaṇa text.

1. G's edn reads āṅgirasāś ca, whereas the edns of M and K read abṅgirasāś ca; the former reading is preferable.

2. Cf. ŚB 12.2.2.9; also cf. AB 4.17.

3. See ŚB 12.2.2.10.

4. The parallel passage ŚB 12.2.2.11 reads pr̥sthayāh for pr̥sthyayāh of GB.

5. See ŚB 12.2.2.11.

6. Cf. GB 1.4.14 and 15. Read daśarātras tāni for daśarātras tāni of G's edn.

7. G's edn reads rathānānventaram, the editions of M & K read rathānān nventaram Here I have accepted the latter reading. This sentence is most unintelligible, hence my translation is just tentative.
8. G's edn reads ye'vidvāṁsa upayanti, whereas the edns of M and K read ye ylavāṁsa upayanti.

I.4.24

Now, Pre¹ Kausurubindu¹ the inhabitant of Kausāmbī dwelt with Uddālaka Āruṇa² as a religious student. The teacher asked him 'Son, how many days did your father consider that there are in the year?'³ But how many are there really?'⁴ - 'Ten' he replied. 'Ten, indeed,' he said; 'for the Virāj consists of ten syllables, and the sacrifice is of the nature of the Virāj.'⁵ But how many are there really?' - 'Nine', he replied:- 'Nine, indeed,' he said; 'for nine, indeed, are the vital airs, and by means of the vital airs the sacrifice is expanded.'⁶ But how many are there really?' - 'Eight', he replied:- 'Eight, indeed,' he said; 'for the Gāyatrī consists of eight syllables, and the sacrifice is of the nature of Gāyatrī.'⁷ But how many are there really?' - 'Seven', he replied:- 'Seven, indeed, he said; 'for there are seven metres, and by means of the metres the sacrifice is expanded.'⁸ But how many are there really?' - 'Six', he replied:- 'Six, indeed,' he said; 'for six, indeed, are the seasons, and this is for the attainment of seasons.'⁹ But how many are there really?' - 'Five', he replied:- 'Five, indeed,' he said; 'for the Pañkti (metre) consists of five feet, and the sacrifice is fivefold.'¹⁰ But how many are there really?

- 'Four', he replied:- 'Four, indeed', he said; 'for the Vedas, indeed, are four, and by means of the Vedas the sacrifice is performed.¹¹ But how many are there really?' - 'Three', he replied:- 'Three, indeed', he said; 'for the sacrifice consists of the three pressings, and by means of the (three) pressings the sacrifice is performed.¹² But how many are there really?' - 'Two', he replied:- 'Two, indeed', he said; 'for man is two-footed, man has two dwellings, and the sacrifice, indeed, is man.¹³ But how many are there really?' - 'One', he replied:- 'One, indeed', he said; 'for the whole year is just (that) day after day.'¹⁴

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1. G's edn reads kausurubindu ..., whereas the edns of M and K read kausaravindu ..., and the parallel passage SB 12.2.2.13 reads proti - kausuribindi

Kausurubindi, descendant of kausurubinda, is the patronymic of Protī in SB 12.2.2.13, and of Predī according to G. In G's edn the form is kausurubindu. Parisvamin, the commentator at SB 12.2.2.13, explains the word kausameya as "a native of the city Kausambi".

For Uddālaka Āruṇi, see Vedic Index I, pp.37-9.

2. G's edn following the parallel text SB 12.2.2.13 reads... arunau brahmacaram uvāsa, whereas the edns of M and K read ... āruṇo
3. See SB 12.2.2.13.
4. According to G, f.n., one does not expect the reading ṛati ivavati. The parallel passage SB 12.2.2.14 does not have this reading.
5. See SB 12.2.2.14.
6. Ibid. 12.2.2.15.
7. Ibid. 12.2.2.16.
8. Ibid. 12.2.2.17.

9. R1d. 12.2.2.18.
10. R1d. 12.2.2.19.
11. R1d. 12.2.2.20.
12. R1d. 12.2.2.21.
13. R1d. 12.2.2.22.
14. R1d. 12.2.2.23.

PRAPĀTHAKA V

I.5.1

It is a six days' Abhiplava, because it consists of six days - Jyotis, Go, Āyus, Go, Āyus and Jyotis.¹ It is, indeed, a five days' Abhiplava, because it consists of five days, for the last day is the same as the first. It is a four days' Abhiplava, for there are four Stomas (used) in it - the thrice-threefold (trivṛt), the fifteen-versed, the seventeen-versed, and the twenty-one-versed one. It is a three days' Abhiplava, for it is of three orders-Jyotis, Go and Āyus. It is a two days' Abhiplava, for there are two Sāmāns (used) in it- the Pr̥thā and the Rathantara.² It is a one day's Abhiplava, for it is expanded (performed) with the Stomas of a one day's (Soma-sacrifice).³ Twelve Stotras of the four Ukthyas are in excess⁴ - that becomes the seventh Agnistoma, and, thus indeed, in a month the Agnistomas amount to seven.⁵

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1. See MUELLER, SBE XLIV, p.148, f.n.1. For the difference between these Abhiplava days, see ibid. XLIII, p.287, f.n.2.
 2. These two Pr̥thā - sāmāns are used on alternate days of the Abhiplava-sādhā for the first (or Hotr's) Pr̥thā-stotra at the midday-pressing.
 3. Viz. with the four Stomas used at the ordinary Agnistoma-sacrifice.
 4. The Agnistoma includes twelve Stotras (and twelve Castras), the Ukthya-sacrifice has three additional (uktha-) stotras (and castras), which in the four Ukthya days of the Abhiplava-sādhā make up another twelve Stotras (and twelve Castras).

8. Cf. this section with ŚB 12.2.2.12.

I.5.2

Now the fording - foothold. Indeed, those who become initiated for (a sacrificial session of) a year, they cross an ocean. The introductory Atirātra is their flight of steps¹, and by means of a flight of steps they enter into (the water); and it is just as if they would enter into the ocean by a flight of steps². The Caturviṃśa day is (in the form of) a foothold, a shallow place, and such a one as (where the water reaches) either to the arm-pits or to the neck, where having rested they would bathe. The Abhiplava is (a spot) suitable for bathing, and so is the Prsthya³. The Abhijit is a foothold, a shallow place, such a one as (where the water reaches) either to the armpits or to the neck, where having rested they would bathe. The first Svarasāman is waist-deep (nivi - dāghna)⁴, the second knee-deep, the third ankle-deep (kulpha-dāghna)⁵. The Visuvat is a foothold (in the form of) an island⁶. It is such a one as (where the water reaches) either to the arm-pits or to the neck, where having rested they would bathe. The first (Svarasāman) with reversed Sāman is ankle-deep, the second knee-deep, and the third waist-deep⁷. The Viśvajit is a foothold, a shallow place, such a one as (where the water reaches) either to the arm-pits or to the neck, where having rested they would bathe. The Prsthya is suitable for bathing, and so are the Go and Ārus, and so is the Dāśarātra³. The Mahāvratā is a foothold, a shallow place, such a one as (where the water reaches) either

to the arm-pits or to the neck, where having rested they would bathe. The concluding *airātra* is their flight of steps, and by means of a flight of steps they come out (of the water); and thus, it is just as if by means of a flight of steps, they would come out of the ocean.⁹ And then, Śveta-ketu Āruṇeya said '¹⁰ Indeed, I may get myself initiated for one year.¹⁰ His father having looked at his face said '¹¹ Do you know, long-lived one, the fording-footholds of the year? He replied, I know them, indeed, knowing it, he said thus.¹² Thus, says a Brāhmaṇa text.

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1. Or, a descent, a passage leading down to a bathing-place.
 2. See ŚB 12.2.1.1.
 3. Ibid. 12.2.1.2
 4. The word nīvi means "the warp" which is bound round the waist, and here nīvi-dagha means "deep upto the warp" bound round the waist i.e. "waist-deep".
 5. The edns of M and K read kulvi-dagha, whereas G's edn following the reading of the parallel passage SB 12.2.1.3 reads kulpha-dagha.
 6. The edns of M and K read gīpa-pratiṣṭhā, whereas G's edn following SB 12.2.1.3 reads diviṣaḥ pratiṣṭhā.
 7. See ŚB 12.2.1.3.
 8. Ibid. 12.2.1.4.
 9. Ibid. 12.2.1.5.
 10. The edns of M and K read saṁvatsarasvā'ny ahaḥ, whereas G's edn following SB 12.2.1.9 reads saṁvatsarāya ny ahaḥ.
 11. G's edn reads vattha, the right reading should be vettha, as found in the parallel passage SB 12.2.1.9.
 12. See ŚB 12.2.1.9.

The year, indeed, is man;- the introductory Atirātra is its feet, for by means of feet (men) go forward: that part of them (the feet) that which is white that is the form of the day, and that which is black that (is the form) of the night, the nails are the form of the constellations, and the hair of the trees and plants. The Caturviśā day is the thighs, the Abhiplava the breast, and the Prsthya the back. The Trivṛt (-stoma) is its head, (thus) the head is threefold-skin, bone, marrow or brain.² The Pañcadaśa (-stoma) is the neck-joints, for there are fourteen vertebrae in this (neck),³ and the vital force is the fifteenth; hence by means of those (vertebrae), though being small, man bears a heavy burden: therefore, the Pañcadaśa (-stoma) is the neck.⁴ The Saptaśāśa (-stoma) is the chest, for there are eight istrus⁵ (? cartilages of the breast-bone) on the one side, and eight on the other, and the chest itself is the seventeenth: therefore, the Saptaśāśa (-stoma) is the chest.⁶ The Ekaviśāśa (-stoma) is the belly, for there are twenty kuntāpas⁷ inside the belly, and the belly is the twenty-first: therefore, the Ekaviśāśa (-stoma) is the belly.⁸ The Trinava (-stoma) is the two sides; - there are thirteen ribs on the one side, and thirteen on the other, and the two sides make up the thrice ninth: therefore, the Trinava (-stoma) is the two sides.⁹ The Trayastrīṃśa (-stoma) is the spine, for there are thirty-two pratilandīlag (?)¹⁰ of that (spine), and the spine itself is the thirty-third: therefore,

the Trayastrīṃśā (-stoma) is the spine.¹¹ The Abhijit is its (of this year) right arm, the three Svarasāmanas are its three right side breathings; the Viśuvat is the body; the three reverted (backward) Svarasāmanas are its three left side breathings.¹² The Viśvajit is its left arm; (thus) the Piṣṭhya and Abhiplava have been told. The Go and Āyus are the two downward breathings; the Dasarātra is the limbs, the Mahāvratā is the mouth, and the concluding Atirātra is its hands. By means of hands (men) go upwards.¹³

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1. See ŚB 12.1.4.1-2.
 2. Ibid. 12.2.4.9.
 3. The neck (or neck-joints) of a man include not only the seven cervical vertebrae, but also the upper seven dorsal vertebrae, - to which the true ribs are attached. According to EG ¹⁸⁸⁶, SBE XLIV, p.163, f.n.1, "it is remarkable that in large birds such as eagle, the neck itself consists of fourteen vertebrae".
 4. See ŚB 12.2.4.10.
 5. For explanation of the word iātru, see EG ¹⁸⁸⁶, SBE XLIV, pp. 165-6, f.n.1.
 6. See ŚB 12.2.4.11.
 7. The meaning of the word antāna is uncertain. The lexicons like Pa and Ma suggest that "certain glands (or organs)" are referred to by the term. But according to EG ¹⁸⁸⁶, SBE XLIV, p.164, f.n.1, "the term may refer to the transverse process (forming spikes, so to speak) on both sides of the ten lower spinal vertebrae below the vertebra of the last true rib, - i.e. of the five lower dorsal and the five lumbar vertebrae".
 8. See ŚB 12.2.4.12.
 9. Ibid. 12.2.4.13.
 10. The expression pratikundilāni, as read by G's edn, and pratikundilāni, as read by M and A, is very difficult to

be accounted for. The lexicons PM and WM, have not recorded it. The parallel passage SB 12.2.4.14 reads kurukarāṇi, to which PM assigns the meaning "Wirbel des Halses und Lück rats" i.e. "the vertebrae of the spinal column"

11. See SB 12.2.4.14.

12. Cf. ibid. 12.2.4.15.

13. See ibid. 12.2.4.16.

I.5.4

The year, indeed, is man;- the introductory Atirātra is its breath, for by means of the breath man go forward; and the Ārambhaṇīya (opening) day¹ is speech, for the speech undertakes whatsoever man undertakes, that indeed, he undertakes by means of speech². The Abhiplava (-śaḍaha) is, indeed, its (of the year) this right hand. This (upper joint)³ is its morning-pressing, this (middle joint) its midday-pressing, and this (lower joint) its third (evening) pressing: it is in the place of the Cāyatrī, therefore, this (little finger) is the shortest⁴ of these (fingers)⁵. This is its morning-pressing, this its midday-pressing, and this its third (evening) pressing: it is in the place of the Triṣṭubh, therefore, this (second finger) is larger than⁶ this (little finger)⁷. This is its morning-pressing, this its midday-pressing, and this its third (evening) pressing: it is in the place of the Jagatī, therefore, this (middle finger) is the largest of these two fingers⁸. This is its morning-pressing, this its midday-pressing, and this its third (evening) pressing: it is in the place of the Pañkti, for the Pañkti is broad⁹, therefore, this (thumb) is the broadest of these

(fingers).¹⁰ This is its morning-pressing, this its midday-pressing, and this its third (evening) pressing: it is in the place of the Virāj, for the Virāj, the splendour is proper-food, and the proper-food is for the attainment of the splendour of proper-food, therefore, this (fore-finger) is the broadest of these fingers.¹¹ This (fore-arm) is its morning-pressing, this (upper-arm) its midday-pressing, and this (shoulder-blade) its third (evening) pressing: it is in the place of the Atichandas, and Atichandas, indeed, is the above of the metres, therefore, this shoulder-blade is the broadest.¹² This is its morning-pressing, this its midday-pressing, and this its third (evening) pressing: this Abhiplava (extends) in this, in this, in this, and in this direction,¹³ and the Prsthya is the body.¹⁴ The Abhiplava moves about, as it were, and the Prsthya stands, as it were, for it (the sacrifice) thus moves about, as it were, with its limbs, and it stands, as it were, with its body.¹⁵ The Abhihit is its this the same right ear; the first Svarasāman is this white part of the eye, second the black part, and the third the pupil; the Visuvat is the two nostrils; the first reverted (backward) Svarasāman is the pupil (of the eye), the second the black part, and the third the white part.¹⁶ This Visuvat is its this the same left ear; (thus) the Prsthya and Abhiplava have been told. The God and Āyus (-stomas) are the two downward breathings which are there (in the body); the Dāśarātra is the limbs, the Mahāvratā the mouth, and the concluding Atirātra is its upbreathing, for by

means of the upbreathing (man) go upward.¹⁷

1. Here perhaps by opening day the Caturviṃśa day is meant (which is understood by Harisvamin, the commentator at ŚB 12.2.4.1).
2. See ŚB 12.2.4.1.
3. The upper joint perhaps means apparently the bone joining the pām. But as the morning-pressing has five śloṭras as compared with the two of the third pressing. The former according to EGGERLING, SBE XLIV, p.161, f.n.3, "might be expected to be compared with the larger of the two bones".
4. GB reads asvai with the superlative form hrasiṣṭhā, in this case one would expect āsām instead of asvai. The parallel passage ŚB 12.2.4.2 also reads āsām hrasiṣṭhā.
5. See ŚB 12.2.4.2.
6. The comparative form variyaśī is expected in place of variṣṭhā, cf. the parallel passage ŚB 12.2.4.3.
7. See ŚB 12.2.4.3.
8. Ibid. 12.2.4.4.
9. The Pañkti metre consists of five pādas, whereas the Gayatrī of three and Triṣṭubh of four pādas, therefore, among these metres the Pañkti is the broadest metre.
10. See ŚB 12.2.4.6.
11. Ibid. 12.2.4.⁵ where in place of variṣṭhā of GB the reading is annaditamā "the most food-eating".
12. G's edn rightly reads prathiṣṭhām phalākam, whereas the edns of M and K erroneously read pratīṣṭhām phalākam.
13. Viz. in the direction of the two arms and the two legs. G's edn reads sa itah, whereas the edns of M and K read saitah. G's reading is supported by the parallel passage ŚB 12.2.4.7.
14. Cf. ŚB 12.2.4.7.
15. See ibid. 12.2.4.8.
16. Ibid. 12.2.4.15.
17. Ibid. 12.2.4.16.

I.5.5

The year, indeed, is man¹: - 'man' is one unit, and 'year' is another, and these now are one and the same; - there are two (units) in the year, day and night, and in man there are these two breathings, and these now are one and the same; - there are three seasons in the year, and these three breathings are in man, and these two now are one and the same; - there are six seasons in the year, and these six breathings are in man, and these (two) now are one and the same; - there are seven seasons in the year, and these breathings are seven in man, and these (two) now are one and the same.² There are twelve months in the year, and these twelve breathings are in man, and these (two) now are one and the same; there are thirteen months in the (leap) year, and these thirteen breathings are in man, and these (two) now are one and the same; - there are twenty-four half-months in the year, and this man is twenty-four-fold, he is possessed of twenty fingers and limbs, and these (two) now are one and the same; - there are twenty-six half-months in the (leap) year, and this (man) is twenty-six-fold, the two feet make up the twenty-six, and these (two) now are one and the same.³ There are three hundred and sixty day-nights in the year, and so many breathings are ⁱⁿ man, and these (two) now are one and the same.⁴ And there are seven hundred and twenty days and nights in the year, and so many bones and parts of marrow are in man, and these (two) now are one and the same.⁵ And there are one thousand four hundred and forty half-days and half-nights in the year, and so many thick fleshy parts are in man, and these (two) now are one and the same. And there are two thousand eight hundred and eighty quarter-days and quarter-nights in the year, and so many fetter sinews are in

man, and these (two) now are one and the same.⁶ And there are ten thousand and eight hundred muhūrtas in the year, and so many peśāśamaras⁷ are in man, and these (two) now are one and the same; and fifteen times as many outbreathings as (many) there are muhūrtas; and fifteen times as many inbreathings as (many) there are outbreathings; and fifteen times as many throughbreathings as (many) there are inbreathings; and fifteen times as many circulatingbreathings as (many) there are throughbreathings; and fifteen times as many upbreathings as (many) there are circulatingbreathings; and fifteen times as many etādis⁸ as (many) there are upbreathings; and as many etarhia as (many) there are etādis; and as many sweat-pores as many there are etarhia; and as many ksiorāvanas as (many) there are sweat-pores; and as many hair-holes as (many) there are ksiorāvanas; and fifteen times as many raining streams (drops) as (many) there are hair-holes; and this is the hundredth measure of a krona. This has been said in the verse 'While moving round, be it going,⁹ or sitting, or even sleeping, how often does man, except exertion, outbreathes and inbreathes in a moment¹⁰ by day and night?¹¹ (In reply to the first verse this verse is told) 'They speak of those muhūrtas (in which) - there are a one hundred hundred i.e. ten thousand (outbreathings and inbreathings) in the complete years and eight hundred in the year'.-- (So) how often does man regularly outbreathe and inbreathe by day and night?¹² Thus, says a Brāhmaṇa text.

1. Perhaps (cosmic) man is here identical with the sacrificer.
2. See ŚB 12.3.2.1.
3. Ibid. 12.3.2.2.
4. Cf. ibid. 12.3.2.3.
5. See ibid. 12.3.2.4.
6. This explanation seems to be original with GB text.
7. The expression pasāṣasura- is an unintelligible one. It is certain that it refers to particular part or parts of the body. In lexicons like PW and VI this expression is not recorded. In absence of the parallel reading elsewhere the expression is kept untranslated.
8. The parallel passage ŚB 12.3.2.6 reads idānāni in place of atādini of GB. In GB the measure of atād- and atādi- is the same, whereas in ŚB the measure of idānis is fifteen times than that of the atādis, so it appears that idāni- and atādi- are two different measures of time.
9. The parallel verse ŚB 12.3.2.7 reads tiṣṭhan for saran of GB.
10. The parallel text ŚB 12.3.2.7 reads sarasa (meaning regularly or uniformly) for Kṣanana of GB.
11. Cf. ibid. 12.3.2.7.
12. The pādas a and b of this verse are found only in GB, whereas the pādas c and d occur in ŚB 12.3.2.3 also, which reads ca'p ca'itī and tavat kṛtvah for ca'han itī and Katī kṛtvah of GB.

I.6.6

'The uniformity of the year should be known', Vāsyu used to say this. One Atirātra they perform before and one after the Viṣuvat; fifty-three Agniṣṭomas they perform before and fifty-three after the Viṣuvat; one hundred and twenty Kṛthya days they perform before and one hundred and

twenty after the Viṣuvat;¹ - six ṣoḍaśins they perform before and six after the Viṣuvat; thirty ṣaḍahas² they perform before and thirty after they Viṣuvat. This is the uniformity of the year.³ He who knows the uniformity of the year, he having become possessed of the same (new) body and being sharer of the same world, goes to the gods. Thus, says a Brāhmaṇa text.

1. See ŚB 12.3.5.12.

2. According to KUMBLING, *op. cit.* XLIV, p.177, f.n. 4 "... that is, counting the Prāyaṇīya Atiratra, Caturviṃśa, Akṣiṇit, and three Svarasāmans as one six days performance, before the Viṣuvat; and the three Svarasāmans, the Viśvajit, Goṣṭoma, Ayusṭoma, four days of Daśaratra (preceding and succeeding the central ṣaḍaha), the Mahāvrate, and Prāyaṇīya Atiratra as two six days performance after the Viṣuvat."

3. See ŚB 12.3.5.13.

I.5.7

Now henceforth the order of rituals. The setting up of the fires (is the first); after the setting up of the fires (comes) the Pūrṇāhuti¹; after the Pūrṇāhuti the Agnihotra; after the Agnihotra the New and Full-moon sacrifices; after the New and Full-moon sacrifices the Āgrayana²; after the Āgrayana the Cāturmāsya (the four monthly sacrifices)³; after the Cāturmāsya the Paśubandha; after the Paśubandha the Agniṣṭoma; after the Agniṣṭoma the Rājasūya; after the Rājasūya the Vājapeya; after the Vājapeya the Āśvamedha, after the Āśvamedha the Puruṣamedha; after the Puruṣamedha the Sarvamedha⁴; after the Sarvamedha

those (sacrifices) which are rich in sacrificial fees;
 after those (sacrifices) which are rich in sacrificial
 fees those (sacrifices) which are without sacrificial
 fees;⁵ (and) those (sacrifices) which are without sacri-
 ficial fees those rested on those (sacrifices) which have
 thousand cows as sacrificial fees. These the same, indeed,
 is the order of the rituals. He having become possessed
 of the same (new) body and being sharer of the same world,
 goes to the gods. Thus, says a Brāhmaṇa text.

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1. Viz. an offering made with a full ladle.
 2. The oblation consisting of first fruits at the end of each of the three seasons.
 3. Name of the four Parvans viz. Vaiśvadeva, Varunaprahāsa, Śakamedha and Śunāsiriya.
 4. Soma-sacrifice of ten days' duration.
 5. See Gent DE 1.4.19-21, where the order of the hāviryajinasāsthā, pakvayajinasāsthā and the somasāsthā is given in a different order than that of GE.

I.6.8

Prajāpati desired 'Let me attain the infinity (imperishableness).'¹ Having established the fires he offered the Pūrṇahuti, he beheld the finity (perishableness); having offered the Agnihotra he beheld the finity; having performed the New and Full-moon sacrifices he beheld the finity; having performed the Āgrajapa he beheld the finity; having performed the Cāturmāsya he beheld the finity; having performed the Pāsūbandha he beheld the finity; having performed the

Agniṣṭoma he beheld the finity; having performed the Rājasūya he got the name rājan, and he beheld the finity; having performed the Vājapeya he got the name saurāi, and he beheld the finity; having performed the Āśvamedha he got the name avarāi, and he beheld the finity; having performed the Puruṣamedha he got the name virāi, and he beheld the finity; having performed the Sarvamedha he got the name sarvarāi, and he beheld the finity; having performed the Ahīna sacrifices rich in sacrificial fees he beheld the finity; having performed the Ahīna sacrifices without sacrificial fees he beheld the finity. At last performed the Sattra having the Atirātra sacrifices at both the ends. He gave the speech to the Hotṛ, the breath to the Adhvaryu, the sight to the Udgātṛ, the mind to the Brahman-priest, the limbs to the Hotṛakas, the self to the Sudasyas; thus, having given the infinity self he obtained the infinity (imperishableness). The sacrificial fees which he brought 'With these let me redeem myself'. On account of this (having performed) the Agniṣṭoma variety of the Jyotiṣṭoma sacrifice he (the sacrificer) should hasten (to perform) the Prṣṭhasāmaniya² sacrifice in which thousand (cows) are given as sacrificial fees, and with which he can redeem himself. He who departs from this world without having performed the Prṣṭhasāmaniya, sacrifice departs without having redeemed his self. Thus, says a Brāhmaṇa text.

1. Cf. P.V. PAPER, "Vedic Sources of some Buddhist Beliefs", Journal of the Asian Research Society, Vol. 14 / Hemchandra G. Memorial Commemoration Vol. (1960)7, pp.116-119.

2. See Śāh Śā 13.14.7; Kāt Śā 13.4.3; Āp Śā 21.13.6; Vait. 34.21.

1.6.9

In that the performers of a year's session become initiated for a year, how does their Agnihotra become uninterrupted? One should say: by the fast (milk)¹. How does their New-moon sacrifice become uninterrupted? One should say: by the curds and the sacrificial cake.² How does their Full-moon sacrifice become uninterrupted? One should say: by the melted-butter and the sacrificial cake.³ How does their Ārayana become uninterrupted? One should say: by the pap for Soma.⁴ How do their Cāturmāsya become uninterrupted? One should say: by the Payasyā.⁵ How does their animal sacrifice become uninterrupted? One should say: by the victim and the sacrificial cake.⁶ How does their Soma-sacrifice become uninterrupted? One should say: by the (offering of) Soma-cups.⁷ How does their domestic offering become uninterrupted? One should say: by the fried grain and the groat. How does their offering to the Pitr̥s become uninterrupted? One should say: by the Āupāsana (rites).⁸ How does their pairing become uninterrupted? One should say: by the sound hi. This is the entering of the sacrificial rites into the sacrificial session lasting for a year.⁹ He who knows thus, through the sacrifice this entering of the sacrificial rites into the sacrificial session lasting for a year,¹⁰ becomes possessed of the same (new) body and being sharer of the same world, goes to the gods. Thus, says a Brāhmaṇa text.

1. Read vratensti for vratateti of G's edn. See SB 12.3.5.3.
2. Ibid. 12.3.5.6.
3. Ibid. 12.3.5.4.
4. Ibid. 12.3.5.7.
5. Ibid. 12.3.5.8.

This dish (payasā) is made by the mixture of fresh boiled milk to sour curds; for details see Śāṅkhya, SB XII, p.361, f.n.2.

6. Ibid. 12.3.5.9.
7. Cf. ibid. 12.3.5.10.
8. See ibid. 12.3.5.5.

Viz. by those rites which may be performed on the domestic (Āvasthya or Aupāsana) fire of the sacrificer during the time the sacrificer is initiated. Cf. At 1.1.20-21.

9. The edns of 4 and 6 read yajñakratuṇā upaiti, whereas G's edn correctly reads yajñakratuṇā apitih.

10. Cf. SB 12.3.5.11.

I.5.10

The gods were initiated for a sacrificial session lasting for a thousand years. When five hundred years of those years (of a sacrificial session) had passed, everything here was exhausted—namely, toras, Prathas and Śastras¹. Those gods here were prematured, indeed² (and they spoke), 'Let us find out that sacrificial performance which shall be status (= substitute) for the sacrificial session lasting for a thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years³. Then in the middle they (the gods) perceived that unexhausted

element of the sacrifice, and by means of that unexhausted element the success which was in the Veda they perceived that in the five (Vedas) - Ṛc, Yajus, Sāman, holy and terrible one (i.e. in the Atharvaveda)⁴. These are the five vrāhrtis:-
o śrāvaya, astu śrausaṭ, vaia, ve vajā jaha, and vausaṭ.⁵ These gods here were prematured, indeed (and they spoke), Let us find out that sacrificial performance which shall be a statue (=substitute) for the sacrificial session lasting for a thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years. Then they perceived the Tāpaścita in lieu of the sacrificial session lasting for a thousand years.⁶ (In that) there are identical Stomas, Prāṭhas and Śastras. One, indeed, passes twelve months, with the rites of initiation, (the same) twelve months with the Upasads, through it he attains Agni and Sūrya; and when (he passes) twelve months with the pressings, through it he attains this great UKthya day.⁷ These gods here were prematured, indeed (and they spoke), Let us find out that sacrificial performance which shall be a statue (=substitute) for the sacrificial session lasting for a thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years. Then they perceived the year in lieu of the Tāpaścita. (In that) there are the same Stomas, Prāṭhas and Śastras. These gods were prematured, indeed (and they spoke), Let us find out that sacrificial performance which shall be a statue (=substitute) for the sacrificial session lasting for a

thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years. Then they perceived this Dvādaśāha sacrifice in lieu of the sacrifice lasting for a thousand years. (In that) there are the same Stomas, Prṣṭhas and Śastras. He, indeed, passes twelve days with the rites of initiation, (the same) twelve days with the Upasads, and twelve days with the pressings; and when (he passes) twelve days with the rites of initiation, twelve days with the Upasads, through it he attains Agni and Ārya; and when (he passes) twelve days with the pressings, through it he attains this great Vṛkthya day. These gods here were prematured, indeed (and they spoke), Let us find out that sacrificial performance which shall be a statue (=substitute) for the sacrificial session lasting for a thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for one thousand years. Then they perceived this Prṣṭhya Śaḍaha in lieu of the Dvādaśāha. (In that) indeed, there are the same Stomas, Prṣṭhas and Śastras. These gods here were prematured, indeed (and they spoke), Let us find out that sacrificial performance which shall be a statue (=substitute) for the sacrificial session lasting for one thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years. Then they perceived this Viśvajit in lieu of the Prṣṭhya Śaḍaha. (In that) there are the same Stomas, Prṣṭhas and Śastras. The gods here were prematured, indeed (and they spoke), Let us find out that sacrificial performance which

shall be a statue (=substitute) for the sacrificial session lasting for one thousand years; for what man is (equal) to that who could perform the sacrificial session lasting for a thousand years. That same is the Viśvajit which shall be a statue (=substitute) for the sacrificial session lasting for a thousand years. That which is the Viśvajit that is Prajāpati. Thus, says a Brāhmaṇa text.

1. See ŚB 12.3.3.1.

2. The expression īha sāni vāsuḥ seems to be unintelligible one. It appears that the expression conveys some idea like this: "(These gods) here (in this world) were (āsuḥ) pre-matured (sāni), indeed (vā perhaps vai + āsuḥ) or we may take vā used in the sense of vai)"...."

3. Cf. ŚB 12.3.3.5.

4. In GB 1.2.21 and in this context the Vedas are said to be five in place of three of the corresponding passage ŚB 12.3.3.2. In GB (the composition of) the Atharvans and Āṅgīrasas has been treated as representing two different Vedas and each of them is furnished with independent vyāvṛtī. See BLOCH 1911, AV and GB, p.3.

5. See GB 1.3.10 for citations of these utterances expect the vaṁsat.

The occurrences of the utterance vaṁsat are GB 1.5.21; 2.3.2; ŚB 1.5.2.16; 10.4.1.3; 12.3.3.3 and Vait. 19.3 etc.

6. Cf. ŚB 12.3.3.10.

7. Ibid. 12.3.3.14.

I.5.11

Prajāpati once spoke to Nārāyaṇa, the (cosmic) man 'Do you offer sacrifice, do you offer sacrifice? He replied 'Indeed, you said to me 'offer sacrifice, offer sacrifice',

and thrice have I offered sacrifice¹ by the morning-pressing the Vasus went forth, by the midday-pressing the Rudras, and by the third pressing the Ādityas. You have established (lit: left over)² the sacrificial altar on the sacrificial place. (Prajāpati said), Thus, I know the blessings, in the sacrifice by the morning-pressing the Vasus went forth, by the midday-pressing the Rudras and by the third pressing the Ādityas. You have established the sacrificial altar on the sacrificial place. Thus, the learned persons, who know the blessings they may cause you (Nārāyaṇa) to offer sacrifice. Those, indeed, are unwise persons-in which (sacrifice) the Hotṛ is the non-knower of the Ṛgveda, the Adhvaryu the non-knower of the Yajurveda, the Udgātṛ the non-knower of the Sāmaveda, and the Brahman the non-knower of the Bhṛguś and Aṅgīrasas (i.e. of the Atharvaveda), Oh, you offer sacrifice, I speak to you. Like a bead on a thread are (strung) the hymns and days, or a thread through a bead. On account of this, he who is all-knowing, appoint him as a Brahman-priest. He who is the knower of the Bhṛguś and Aṅgīrasas (i.e. of the Atharvaveda) he, indeed, is the all-knowing learned Brahman-priest. These (priests), indeed, are the tranquilisers and protectors of all this (sacrificial cult). On account of this, after the Bahispavamāna has been chanted³ the Brahman-priest causes (the sacrificer) to utter:

1. G's edn reads vaśasvety evaṃ hāttha sã trir apikṣata me vaśavah, whereas H's edn reads... trir akṣatame vaśavah, and W's edn reads ... avakṣata. The readings of G and H

are certainly erroneous ones, and its reading can, of course, grammatically be explained, still it does not seem to suit the context. The parallel passage 12.3.4.1 reads vajasva vava tvah namattha trir avaksi vasavaḥ. The finite form avaksi of 3B seems to be proper reading. In 3B it seems desirable to adopt the reading avaksi of 3B.

2. The word parvasiṣaḥ can be attained from pari + Vṣiṣ in 'a' Aorist second per.sg. K, loc. cit., p. 134, takes this form in the sense of imperative and renders it as: parvasiṣaḥ kuru. In this context, of course, we have to imply the meaning "to establish or fix" since the original sense of the root does not suit the context. This finite form, it seems, should be taken in Aorist and not in the Imperative sense as suggested by K.
3. See DILLER, op. cit., § 60, Ex 173, p. 253.

I.6.12

'You are a falcon possessed of the Gāyatrī metre'¹,
 - I hold on to you; do you lead me across safely'². And when he said 'You are falcon', this indeed, he said to Soma. And this indeed, having become the fire causes to sharpen in this world.³ As it causes to sharpen, therefore, it is (called) falcon, that is why falcon has his so-called name. And when he who is possessed of the Gāyatrī metre, said 'I hold on to you with the Gāyatrī metre along with the Vasus, the gods'. In the morning-pressing he holds on to that in this world which is going to become the fire. And when he said 'Do you lead me across safely; with the Gāyatrī metre alone along with the Vasus, the gods; and in the morning-pressing in this world 'Do you lead me across safely', by means of god Agni. In the morning-pressing in this world with the Gāyatrī metre alone along with the Vasus, the gods 'is led across safely', by means of god Agni, he who knows thus.

1. AVŚ 6.43.1; AVP 19.44.4; TS 3.2.1.1; ŚB 12.3.4.3; PB 1.3.8 etc.
2. Cf. ŚB 12.3.4.3.
3. G's edn reads sagāyavati, whereas the edns of M and K read sagāyati. VISHVA BHANDU, VPK, B and Ar, records the form sagāyati, and in his f.n. he points out that this form is dubious one. In all probability, the form as read by G can be accepted as causal form.

For this type of finite form, see K. BAYANE, "Vedisch vichāati und govachā-", Münchener Studien für Sprachwissenschaft, Heft 19, pp.61-72; see especially p.72, f.n.4.

I.5.13

And at the midday Pavamāna he (the Brahman) makes him (the sacrificer) to say 'You are overlord, possessed of the Tristubh metre¹, - I held on to you; do you lead me across safely'. And when he said 'You are overlord', this indeed, he said to Soma. And this indeed, having become the wind, rules over the firmament. As it rules over, therefore, it is (called) overlord, that is why overlord has his so-called name. And when he who is possessed of the Tristubh metre, said 'I held on to you with the Tristubh metre along with the Rudras, the gods'. In the midday-pressing he holds on to that in the firmament which is going to become the wind. And when he said 'Do you lead me across safely', with the Tristubh metre alone along with the Rudras, the gods; and in the midday-pressing in the firmament 'Do you lead me across safely', by means of the god wind. In the midday-pressing in the firmament with the Tristubh metre alone along with the Vasus, the gods 'is led across safely', by means of the god

wind, he who knows thus.

1. AVP 19.44.6 (with samvāṇasi for samvādasi of Gā).

2. Cf. ŚB 12.3.4.4.

I.5.14

And¹ at the Ārbhava-pavamāna (the Pavamāna belonging to the Ārbhus) he (the Brahman) makes (him) to say
'You are Svava (sound), you are Gaya (gayal), possessed of the Jagatī metre,- I hold on to you; do you lead me across safely.²' And when he said 'You are Svava (sound)', this indeed, he said to Soma. And this (Soma) indeed, having become the sun resounds in yonder world. As it resounds, therefore, it is (called) sound, that is why sound has its so-called name. And when he said 'You are Gaya (gayal)', this indeed, he said to Soma. And this (Soma) indeed, having become the moon moves in all worlds. As it moves, therefore, it is (called) gayal, that is why gayal has its so-called name. And in that he who is possessed of the Jagatī metre, said 'I hold on to you with the Jagatī metre along with the Ādityas, the gods'. In the third pressing he holds on to that in yonder world (heaven) which is going to become the sun. And in that he said 'Do you lead me across safely', with the Jagatī metre alone along with the Ādityas, the gods; by means of the sun god'. In the third pressing in yonder world with the Jagatī metre alone along with the Ādityas, the gods 'is led across safely', by means of the sun god, he who knows thus.

1. Cf. ŚB 12.3.4.5.

2. AVP 19.44.6.

I.5.16

And when each pressing has been completed he (the Brahman) makes his speak¹ 'In me be light, in me night, in me glory, in me everything². Light, indeed, is the earth, night the midregion, glory the heaven, and everything else the watery element. Light, indeed, is the fire, night the wind, glory the Ādityas³, and everything (else) the moon⁴. Light, indeed, is the Vasus, night the Rudras, glory the Ādityas, and everything (else) the Viśve Devas. Light, indeed, is the Gāyatrī metre, night the Triṣṭubh, glory the Jagatī, and everything (else) the Anuṣṭubh. Light, indeed, is the east, night the west, glory the north, and everything (else) the south. Light, indeed, is the spring season, night the summer season, glory the rainy season, and everything (else) the winter season. Light, indeed, is the Trivṛt (stoma), night consists of fifteen-fold, glory consists of seventeen-fold, and everything (else) consists of twenty-one-fold. Light, indeed, is the Ṛgveda, night the Yajurveda, and everything (else) the Brahṃaveda (i.e. the Atharvaveda)⁵. Light, indeed, is the Hotṛ, night the Adhvaryu, glory the Udgātṛ, and everything (else) the Brahman (-priest). Light, indeed, is speech, night the vital airs, glory the eye, and everything (else) the mind⁶.

1. See GUTHRIE, op. cit., § 59, Ex 242, p.193.
2. ŚB 12.3.4.6; Vait.21.9.
3. The edns of ' and K read āpitva- in sg. in place of pl. of G's edn.
4. Cf. ŚB 12.3.4.8.
5. Ibid. 12.3.4.9.
6. Ibid. 12.3.4.10.

I.5.16

And when he said 'In me (be) light;¹ this indeed, he said to the earth among these worlds, to fire among the gods, to the Vasus, the gods among the troops of the gods, to Gāyatrī among the metres, to the eastern direction among the directions, to spring-season among the seasons, to the Trivṛt-stoma among the stomas, to the R̥gveda among the Vedas, to the Hotr's office among the offices of the priests, and to speech among the sense-organs.

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1. ŚB 12.3.4.6; GB 1.5.15; AĀ 5.1.5.8; Vait. 21.9.

I.5.17

And when he said 'In me (be) might;¹ this indeed, he said to the midregion among these worlds, to wind among the gods, to the Rudras, the gods among the troops of the gods, to Trīṣṭubh among the metres, to the western direction among the directions, to the summer-season among the seasons, to the Pañcadaśa-stoma among the stomas, to the Yajurveda among the Vedas, to the Adhvaryu's office among the offices of the priests, and to the breath among the sense-organs.

1. ŚB 12.3.4.6; GB 1.5.15; Vait. 21.9.

I.5.18

And when he said 'In me (be) glory;¹ this indeed, he said to the heaven among these worlds, to the Āditya among the gods, to the Ādityas, the gods among the troops of the gods, to Jagatī among the metres, to the northern direction among the directions, to the rainy-season among the seasons, to the Saptadāśa- stoma among the stomas, to the Sāmaveda among the Vedas, to the Udgātṛ's office among the offices of the priests, and to the eye among the sense-organs.

1. ŚB 12.3.4.6; GB 1.5.15; AĀ 5.1.5.3; Vait. 21.9.

I.5.19

And when he said 'In me (be) everything;¹ this indeed, he said to the waters (watery-world) among these worlds, to moon among the gods, to the Visve Devas among the troops of the gods, to Anuṣṭubh among the metres, to the southern direction among the directions, to the winter-season among the seasons, to the Ekaviṃśa- stoma among the stomas, to the Brahṃaveda (i.e. the Atharvaveda) among the Vedas, to the Brahman's office among the offices of the priests, and to the mind among the sense-organs.

1. ŚB 12.3.4.6; GB 1.5.15; Vait. 21.9.

I.5.20

This the same (Brahman-priest) attains four-times ten (i.e. forty) objects¹. There are four-times ten i.e. forty syllables in the Virāj metre. The womb subsist on that. Virāj, indeed, is prosperity, glory the proper-food; and he (Brahman) causes this Virāj, the prosperity to establish on glory, the proper-food. All this (universe) is established with the established (powers). And who knows thus he finds support with cattle and offspring.

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1. In GB 1.5.18-19, there are ten objects accounted for in each section, and thus in all they become forty i.e. ten in each section multiplied by four.

I.5.21

Having approached irresistible divine Dadhyañ Āṅgīrasa¹ let us attain the radiance of sacrifice². He, Dadhyañ Āṅgīrasa said, 'He who knows this Prajāpati consisting of seventeen as connected with the sacrifice; neither his sacrifice is injured nor do they (the enemies) injure to the lord of sacrifice (i.e. to the sacrificer)³. These, indeed, are the five vyāhṛtis : o śrāvaya, astu śrausāt, yajā, ve yajāmahe, and yausāt.⁴ He, Dadhyañ Āṅgīrasa said, 'We do not know whether we are Brāhmaṇas (knowers of the Brahman) or non-Brāhmaṇas (unknowers of the Brahman) or we belong to that sage or we belong to somebody else'. Irresistible and truthful

fathers became ruttish (or rejoiced) in the Svadhā (and then they said): 'Let us speak, let us speak.' He (the sacrificer) advanced (saying this), 'Both self-existent and truthful (fathers) may rejoice'⁵ (in the Svadhā) and let us not speak (disturb them)'. On account of this when the Pravaras are being chosen, he should make (the sacrificer) say: the three stanzas 'Ye gods, ye fathers,'⁷ and he who approaches he sacrifices³, he becomes (successful), and he who does not speak (i.e. does not summon the fathers, he does not (become successful)).

1. G's edn reads dadhyañāṅgīrasa upasīdam, whereas the edns of M and K as well as all eds belonging to B&H, Poona, unanimously read dadhyañāṅgīrasam upasīdam. The latter reading in acc.sg. seems to be preferable. The expression upasīdam is dubious one. VIDYVA MISHRA, VPK, B and Ar, seems to have rightly suggested upasādam (upa + śad + gerund in am).

According to McDONELL and KEITH, Vedic Index I, pp.333-9, Dadhyañc Ātharvane is a purely mythical sage, and in 12.3.6 he is by oversight called an Āṅgīrasa. GB reads Dadhyañ for Dadhyañc. Cf. BLOOMFIELD, JAS XLII, AV and Gs, pp.113, 116 and 113. See McDONELL, Vedic Mythology, pp.141-2; HILF, Vedische Mythologie I, p.176; V.G. KARSHNAN, The Seers of the R̥veda, (Poona 1964), pp.236-3; cf. "Angiras in the Vedic literature", JAS XLII, pp.103-31.

2. G's edn reads śruṣṭim, whereas the edns of M and K read śruṣṭim. In this context G's edn is followed. For the word śruṣṭi-, see CATAPATH, J 139, where he renders it as "Strahl".
3. According to G's f.n., one would expect the reading valīpanti risvata iti for valīpanti risvanta iti of Gs.
4. For citations of vyāhrtis see GB 1.5.10.
5. G's edn reads madayātām, whereas the edns of M and K rightly read mādevatām.
6. See CATAPATH, op. cit., § 62, Ex 53, p.233.

7. The three stanzas are AW 6.123.3-5.

I.5.22

Formerly the ancients used to slaughter this victim (as) belonging to Savitr; now they slaughter one (as) belonging to Prajāpati, saying 'Savitr, indeed, is the same as Prajāpati'. On account of this, after having collected together the (sacrificial) fires, they may offer (this animal) sacrifice with it.¹ They should have common hearths until the performance of the ukhāsambharanīyeṣṭi. After having thrown down the fires in the ukhāsambharanīyeṣṭi they should perform that Iṣṭi. They should have separate hearths until the performance of the Dikṣanīyeṣṭi. In the Dikṣanīyeṣṭi having collected the fires they should perform that Iṣṭi. They should have common hearths until the performance of the Udavasānīyeṣṭi. In the Udavasānīyeṣṭi after having thrown down the fires they should perform that Iṣṭi. They should have separate hearths. If the sacrifice were to become sick, (in the case) he should keep the fires by his side and remain ^(there) so long as he gets well again.² If he passes away they should cremate him with his own fires, saying, 'The other sacrificers may sit (through the sacrificial session) without the fires of the dead.'³ The brāhmanical explanation of this is the same as in regard to that preparatory ceremonial (purah savane?)⁴ The blessings have been explained in connection with the Pitr-medha.

1. See ŚB 12.3.6.1.
2. The eds of M and K read ... dagdhan svāt, whereas G's edn reads ... agadāh svāt. The parallel passage SB 12.3.6.2 supports G's reading, which reads agado bhavati.
3. The eds of M and K read ... dahed dāsa vāgnibhir ..., whereas G's edn reads ... dahed aśvānibhir The latter reading aśvagnibhir is supported by the parallel passage SB 12.3.6.2.

This is the regular procedure in accordance with Grhya rites, cf. Ās G 4.2.11-13; whilst Vāṛaskara 3.10.11, merely says, with the domestic fire they create him who has established his (sacred) fire!

4. The parallel passage ŚB 12.3.6.2 reads puraścaraṇa in place of aurah savane of G. According to Monier-Williams, SBE 41.111, p. 337, f.n., "the term puraścaraṇa literally means 'moving in front, seems to imply the entire manual work connected with the sacrifice. It would thus include all the sacrificial performances prior to the uttering of a yajus, as the finishing or consecratory rite'".

I.5.23

The morning and evening offerings, the Sthālīpāka (to be offered on Parvan-days), the offering of new corn, the Bali, offering to the fathers, and the seventh (offering of an) animal (called) Aṣṭam- these are the (seven) Pākayajñas¹. The setting up of the sacred fires, Agnihotra, Full-moon and New-moon sacrifices, new offering (Āgrayana), the four-monthly sacrifices, and seventh the animal sacrifice (Paśubandha)-these are the (seven) Naviryajñas². The Agniṣṭoma, Atyagniṣṭoma, Ukthya, Poṣaśin, Vājapeya, Atirātra, and seventh the Aptoryāma-these are the (seven) Yoma-sacrifices³. What gods are your forward viands, and what gods are heavenwards? What gods are rich in oblation, and why does he, the desirous of favour approach (them)? Seasons, indeed, are your forward viands; moths, the gods are heavenwards; half-months

are rich in oblation; on account of this, he, the desirous of favour approaches (them)⁵. How many nights, how many days, how many Stotras and Śāstras, how many pressings, how many Stotriya (Tṛcas), how many words and how many syllables are there in sacrificial session lasting for one year? In the sacrificial session lasting for one year there are two Atirātras, one hundred and six Agniṣṭomas, one hundred and twenty two Śāstras, twelve Āpāsins, sixty Śaḍahas and one-one Viśuvat day. There are three hundred and sixty-one in this; and there are in this sacrificial session one thousand and eighty-three Soma-pressings.⁶ There are ten thousand two hundred and sixty-six Stotras and Śāstras in this; and there are two hundred-ninety thousand and ninety-six (290,096) Stotriya verses in this. There are three hundred thousand eight hundred and ninety-four (300,894) words in this; and that much is the number of metre divine-mora in this Śattra fashioned out by the seers.⁷ There are thirty-million two hundred ten thousand and eight hundred and nine (30,20,809) syllables;⁸ (and) so great is the form of Prajāpati (the creator).⁹ One who desires the metre consisting of Subhaṣajas- for his four hundred offerings are made in the various rites of the Agniṣṭoma sacrifice to the accompaniment of the Vāṣaṭ utterance.¹⁰ In the morning-pressing most of the Stotras have the Ekaviṃśa Stoma; only one has the Caturviṃśa Stoma; in the midday-pressing they have Saptaśa Stoma; and in the third the Trayastriṃśa Stoma.

1. Cf. Gaut DS 8.19.

2. Ibid. 18.20.
3. Ibid. 18.21.
4. Cf. BV 3.27.1a.
5. Cf. TS 2.5.7.4.
6. Read asīti for asīti of G's edn. Cf. JLAND, PB(Tr.), pp.50-1, n.2 under PB 4.4.1.
7. Cf. JB 2.72 a: catvāri sahasrāṇi triśataṁ cā'yutāni.
8. Cf. JB 2.73a.
9. For details of numerals see 4C. Wall and 117, Vedic Index I, p.342 ff.; also see VD 17.2 and PB 17.14.1-2.
10. GB reads vasat āraḥ pradāntam, in this place the reading vasat āra- pradāntam, would be better.

I.5.24

Viśvānara (Agni), practising penance, desirous of offspring poured seed into faith by means of penance. From this (union) in the sacrifice¹ was born of this seer, the world-conquering, Soma-toothed Aṅgiras, the seer. He who went to the superior faith and yonder world of the four-fold sacrifice of that sage: and for whose sake the Vedas, the expanded ones, (and) endowed with Soma-drops, bear the pious (faith) and (yonder) world. Pleased and rejoicing ye bear the four parts of this (sacrifice) by means of the utthas and āstras; and the yajuses bear the four accomplished and unaccomplished parts (of the sacrifice) by means of the (sacrificial) cups and oblations. At that time the sāraṁ bear in the bowl of Umbara (wood) the four parts of (sacrifice) with the chanting of the sāman, with the Uctas

(equipped) with the Viṣṭutis (and) with incantation by an
 (chandas), along with the song, stoma and the prelude. The
^{holy}
 L Atharvans and Angirases while eulogising together with the
 expiation rites and medicines; and Brahman (-priest) with
 Brahmanhood, those pleased and rejoicing ones bear the un-
 adulterated four parts (of the sacrifice). He who is the knower
 of the Brahman he may become executor; there may be welfare
 to you with prayer, (and) let the hero protect this law. Do
 not be heedless about the immortal sacrificial rite by means
 of which he attained the non-Angirases also. '(O Brahman) do
 not strike the life (i.e. the man)³, do not injure those
 (offspring) and do not kill (them), let the earth be favour-
 able to me, do not burn up the worlds⁴, protect from the divine
 fear, (protect) the undertaken rite, (protect) the sacrifice,
 which is the path of guarding by means of the eulogy of an
 energetic person (P)⁵! The Hotṛ and Jaitrāvaruṇa and the
 Acchāvāka along with the Grāvastut eulogising day by day the
 one pāda with the ṛc, they sustain the Agni, the foot of the
 earth with the holy-power. The Adhvaryu, Pratiprasthātr, Negṛ
 and the Unnetṛ eulogising together with the yajus the firmament,
 the one fixed foot, they sustain the wind, the foot with the
 holy-power. The Udgātṛ, (who is) heedful, the giver (= maker)
 of the Stobha eulogies⁶, who makes a choked voice, he spreading
 (the sticks) under the Uduṃbara pole (may safeguard the sacri-
 fice). The learned Prastotṛ and Subrahmaṇya and Pratihartr may
 know (read: vidyād atha)⁷ the excellent eulogy in the sacrifice.
 They eulogising with the sāman, the one as fixed in the sky,

sustain the sun, the foot with the holy-power: the Brahman (-priest) and Potr and Āgnīdhra along with the Brāhmaṇā-
cchaṁsin (sustain) the fixed foot.³ That which is protected
by the Atharvans and Āṅgīrasas, that foot, the moon (which
is fixed) in the waters, they sustain it with the holy-power.
The sixteen Motrakas (=priests) concerned with the Vedas in
groups of four offer praise. The wise, consecrated, faithful
Potrs (being) protected-carry on the sacrifice, (sit) to
the south of the Brāhmaṇa (=Brahman)³ --uttering this
vyāhṛti "Om Janat! They first know (=recognise) him as the
seventeenth (priest), the Sadasya (then later on) make men-
tion of him. Here (in this sacrifice) the eighteenth is the
initiated wife (of the sacrificer) among the initiated
(persons), who is having faith and is capable. In the sacri-
fice the nineteenth (among the initiated persons) is the
insolator (of the victim), and the twentieth is the house-
holder, who is pressing (the Soma). O Āṅgīras, the twenty-
first you bear in the arrangement of these (Vedas). The world
possessed of various garbs and unsurpassed one is eulogised
by the Vedas.

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1. Read yaññe for iaññe of G's edn.
 2. The finite form pramattān is unique, which is not met
with elsewhere.
 3. G. reads pāvun dāṣaṇ, which can be splitted as mā āyūn
dāṣaṇ. In accordance with the context one would like to
the word dāṣaṇ, injunctive first per. sg. in the sense
of second per.sg., since the other two finite forms
pramattān and ruṣaṇ are also in the second per.sg.

4. G's reads vidahātha, which is a subjunctive form in second per. pl. used in the sense of second person singular.
5. The compound expression Kālāsa- stuti- gopāyānam as read by G's edn and Kālāsa- stuti- gopāyānam, as read by the edns of M and K, is indeed, most unintelligible. For the explanation of Kālāsa- (G's edn Kālāsa-) I have relied upon K's explanation, who interprets it as: puruṣārthinah puruṣasya stutya etc., but for the remaining part of the compound word I had to accept G's reading and render it accordingly, since the word gopāyāna- can hardly impart any sense in this context. The word Kālāsa or Kālāsa is not recorded by PW and M.
6. 'toḥa' is a chanted interjection in a sāman, such as ha, ha, phā, etc.
7. G's again reads vidahātha, which hardly conveys any sense to the context. VIDAHA in VPK, B and Ar, p.915, f.n., conjectures the reading to be vidah ātha, which seems to be right suggestion. By taking this reading we can overcome the difficulty in regard to the interpretation.
8. Cf. Vait. 11.3, where the three priests viz. the Brāhmaṇa- ccha'sin, Potr and Agnidhra are said to be the associates of the Brahman.
9. G's edn reads ... brahmanasvom janad ..., whereas the edns of M and K read ... brahmanasvam janad ... BL and MLD, Ved. Conc., p.469, suggests the reading to be brahmanasvom (V). Blountfield's conjectural emendation seems to be justifiable.

I.5.25

Seven Soma-sacrifices, seven Pākayajñas and seven Haviryajñas- these are twenty-one (sacrifices). All these sacrifices which the new seers create and which are created by the old (seers)- they enter into the Āṅgirasas¹. In these Vedas also they (the sacrifices) bring together the going away of the priests. The three-footed falsehood² is attached to that curse and to this stretched out Viṣkandha (name of a particular disease) and it abides in the offspring. The gift cows which are led up when the Soma has been pressed (and)

when the wool of the sacrifice has been spread, turn back.³ Those (who are) possessed of disadvantageous sacrifices of fruitless blessings, and not turning back, they advance forth, but they do not cross over these worlds. The Brahmacarya (should be observed) upto (the period of) twelve years,- this is mentioned separately in the Vedas. Thus, all Vedas are placed in order in (respect of) their functions. They have common Mantras, Kalpas and Brāhmanas. And all this regular arrangement is mentioned separately in the Vedas. Earth is the abode of the Ṛgveda, and the Yajurveda has the firmament as its abode. Heaven is the abode of the Sāmaveda and waters are mentioned (as the abode) of the Bhṛguś and Aṅgīrasas (i.e. of the Atharvaveda). Agni is the deity⁴ of the Ṛgveda, and the Yajurveda has the wind as its deity; Āditya is the deity of the Sāmaveda, and the moon connected with lightning is the deity of the Bhṛguś and Aṅgīrasas (i.e. of the Atharvaveda). The Trivṛt-stoma belongs to the Ṛgveda; along with the Pañcadaśa- stoma the Yajuses were born (i.e. the Yajurveda was born); the Sāmaveda (was born) along with the Saptaśaśa- stoma; and the Ekaviṃśa-stoma is of the extent of the Brahman. Speech in respect of body belongs to the Ṛgveda, breath is said to belong to the Yajuses; eyes belong to the Sāmaveda, and mind is mentioned to belong to the Bhṛguś and Aṅgīrasas (i.e. to the Atharvaveda). They utter the Gāyatrī and Jagatī metres along with the īcś; and the Yajuses were born along with the Tristubh metre; along with the (metres) Ugnih and Kakubh the Bhṛguś and Aṅgīrasas

the Rgveda
L

(i.e. the Atharvaveda); and along with the Jagatī metre the Sāmāns (were born);- thus the sages say. 'The world-conquering, Soma-toothed and protected by the Atharvans and Āṅgīrases- (such) four-footed sacrifice may bear up⁵ the heaven, by means of the Ṛcs the earth, by means of the Yajus the firmament, and by means of the Sāman the heaven.' 'Sāman-conquering, Soma-toothed, well-eulorised⁶, well-recited by means of the Ṛcs, adorned by means of the Yajus, protected by means of the Atharvans and Āṅgīrases-(such) four-footed sacrifice ascended the heaven.' While knowing the Ṛcs he knows, in fact, the earth; and while knowing the Yajuses he knows the wide firmament. The wise man who is a Sāman-singer, knows the heaven; and he who is the knower of the Bhṛgu and Āṅgīrases (i.e. of the Atharvaveda), he knows all worlds. Many purposeful Mantras the people mutter in many ways in a village and in a forest. All these sacrifices enter into the Āṅgīrases: that is the new object of the holy-power (Brahman) which is the lower-half (of the sacrifice). He (the sacrificer) goes to the triple highest heavenly part, the triple heaven, and to the highest firmament by means of this Trayī Vidyā. On account of this the upper great Brahman- worlds of the Atharvans and Āṅgīrases is that object; and that (indeed) is the object of the Atharvans and Āṅgīrases. Thus, says a Brāhmana text.

1. See GB 1.1.12.

2. G's edn reads Kṛtas trpāt, whereas the edns of M and K

read Kūtas tribat. In this place one would expect the reading Kūtas tribat.

3. See GB. 32L, on. cit., § 60, Ex 77, p.213.
4. Read agnir devatā ravedasya for agnir devata ravedasya of G's edn.
5. The eds of G and K rightly read udvabata, whereas M's edn erroneously reads udvadeha.
6. GB reads saviṣṭuta; the better reading would be suviṣṭuta.

UTTARABHĀGA

PRAPĀTHAKA I

II.1.1

In that he (the Brahman) casts away a blade of grass from the seat intended for the Brahman, thus indeed, he purifies it (the sacrifice). Then he sits down (saying) 'Here I sit down on the seat of Arvāgvasu¹, Arvāgvasu, indeed, is the Brahman (-priest) of the gods, and Parāgvasu of the Asuras; indeed, he (the sacrificer) first makes him (Arvāgvasu) sit down (saying)', 'may he continue the sacrifice uninjured²'. Then having sat down he mutters, 'Brhaspati is the Brahman³; Brhaspati, the descendant of Āṅgiras, is the Brahman of the gods⁴; thus indeed, from him (the Brahman) he (the sacrificer) seeks permission. He (the sacrificer) restrains speech from the moment when the Praṇītā- water is carried forward until the uttering aloud of the Havishkṛt- formula⁵; that, indeed, is the door of the sacrifice, that he thereby makes practicable (lit: he does not make it vacant). And he (should restrain the speech also) after the Bvishṭakṛt-oblation has been offered until the permission for the post-offerings; that, indeed, is the second door of the sacrifice, that he thereby makes practicable⁶. In that enclosing sticks are put round, (it is) for the protection of the sacrifice. He puts round the enclosing sticks, (it is) for keeping together the body of the sacrifice. (The Āgnīdhra-priest) cleanses the enclosing sticks; thereby he purifies them. (He cleanses) the

middle (enclosing stick) three times⁷. These breaths, indeed, are three, he, indeed, acquires the breaths; thrice he cleanses the southern (enclosing stick),⁸ these worlds, indeed, are three, he acquires the worlds; thrice he cleanses the northern (enclosing stick),⁹ the worlds of the gods, indeed, are three, he acquires the worlds of the gods; thrice he acquires these worlds; three, indeed, are the paths leading up to the gods, he acquires these (paths). Those (paths), indeed, are twelve. The year consists of twelve months. Thus with it (the cleansing of the fire) he satisfies the year; he (the Brahman) for full attainment of the world of heaven places the year for him (the sacrificer).¹⁰

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1. KB 6.13 and ŚB 1.6.1.24 read arvāvasoḥ for arvāgvasoḥ of GR. AS ŚB 1.3.31; Śaṅ ŚB 1.6.1.24; Aus. 3.7 have also the same reading as is found in GR. The expression arvāgvasoḥ literally means "hither-wealth" but in this context it is a proper name like KB 6.13 of a Hotṛ of the gods.
 2. KB 6.13.
 3. TS 2.6.9.3; KB 6.13; GB 2.1.4; Vait. 4.16.
 4. KB 6.13 reads brhaspatir ha vai devānām brahmā, whereas in GB he is said to be the descendant of the Angirases.
 5. See KB 6.13 and Vait. 2.2.
 6. See GB TEL, op. cit., § 62, Ex 31, pp.234-5.
 7. Read enam for anām of G's edn.
 8. G's edn reads dakṣiṇārābhyam, whereas the edns of M and K read dakṣiṇārdham.
 9. G's edn reads uttarārdham, whereas the edns of M and K read uttarārdham.
 10. G's edn reads atho saṁvatsaram eva asmā upadadhāti ..., whereas the edns of M and K read ... ātmā ... for

asā of G's edn. All Mss belonging to Bull, Poona and two Mss in private possession of Dr. H.R. Dikshu of Poona, support G's reading.

II.1.2

Prajāpati excluded Rudra from the sacrifice. He (Rudra) desired 'Let this wish of him not prosper, who excluded me from the sacrifice.' He (Rudra) having aimed at the sacrifice pierced it and cut off that pierced one (sacrifice), that became the Prāsitra and it he raised up (seized out). They (the gods) kept it for Bhaga, he gazed on it and his eye fell down; on account of this they say 'Bhaga is blind'. And, indeed, he should not have desire for that, for which he has desire. They kept it for Savitr, he took it and his two hands cleft; to him they gave instead two golden ones; on account of this he is eulogised as 'Golden handed'. They kept it for Pūsan, he consumed it, his teeth were knocked out; on account of this they say 'Pūsan is toothless and an eater of cake¹'. They kept it for Idhma, the son of Āngirasa, he consumed it and his head flew off. The sacrifice, indeed, brought him into order. This the same Idhma is the ancient faggot. They kept ^{it (the prāsitra)} ~~these sacrificial straws~~ ^{Barhi} for Āngirasa, he consumed it, on account of this his limbs and joints² became loosened. The sacrifice, indeed, brought him into order. The sacrificial straw, indeed, is the ancient spreading (of the sacrificial straw). They kept it for Bṛhaspati Āngirasa. He, Bṛhaspati got frightened, and thus indeed, he will be subjected to distress³. He beheld this mantra, I gaze on you with the eye of the sun⁴, this he said. The eye of the

sun does not injure any one. He got frightened (and thought), he shall not injure him who accepts it (the Prāsitra) (with the formula) 'On the instigation of the god Savitr, with the arms of the Ásvins, with the hands of Pūṣan and instigated by the direction I take you⁵', this he said. He who is instigated by the Savitr he took it (the Prāsitra) along with these deities. Then separating the blades of grass he places (the vessel containing the Brahman's portion) with handle facing towards east on the bare ground (saying), 'I place you upon the navel of the earth⁶; the earth is the appeaser of foods; by means of her, indeed, he had appeased it (the Prāsitra). He got frightened (and thought), he shall not injure him who consumes it (with the formula), 'With the mouth of Agni I eat you⁷', this he said. The mouth of Agni does not injure any one. He got frightened (and thought), he shall not injure him who has eaten (the Prāsitra) (with the formula), 'I place you in the belly of Indra⁸', this he said. The belly of Indra does not harm any one; and 'in the stomach of Varuṇa (I place you)'. The stomach of Varuṇa does not injure any one.

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1. Cf. GB 6.13; AS 1.7.4. 5-3; TS 2.6.3.3.

In GB 6.13: Pūṣan is said to be a karabhabhājana- "an eater of gruel"; where in GB; he is said to be a nistabhājana- "an eater of ground things like flour or say preparation of flour-like cake"

2. GB reads āṅśa parvāni. This expression should be treated as a Dvandva Compound āṅśa- parvāni. Cf. WACCHAGEL, Alind. Gr. II.1. 2 66, b, p.186, 30, where he cites the example āṅśa- parvāni TS 2.6.6.1. Cf. K. HOFFMANN, "JB. Vantabāṅśa", I-II 1.3, (1966), pp.199-202. See my paper in

Gandekar Fel. Vol., Poona, 1969, pp.190-92.

3. GB reads yāva sva; the word sva in this context is meaningless.
4. (TS reads pratipaśvāmi and AVP reads aveksava for pratīkṣa of GB). TS 2.6.8.5; AVP 20.53.3; Vait. 3.3; Kaus. 91.2.
5. Vait. 3.9 and cf. KB 6.14.
6. Vait. 3.10; Lāṭ 4.11.12 and cf. KB 6.14.
7. VS 2.11; ŚB 1.7.4.15; KB 6.14 etc.
8. VS 2.3.7; KB 6.14 etc., all these texts exclude varuṇasyodara. Kaus. 60.14 has the same reading as is found in GB, but it reads gadhami for sādayāmi of GB.

II.1.3

Moreover, they say 'In the stomach of the Brāhmana; (and also), You are soul; oh soul, do not injure me, hail!¹ Food, indeed, is the soul of all creatures, with it (food) alone he (the Brahman) appeased it (the Prāsītra). After eating (of the Prāsītra) he speaks 'The fire which is manly-minded by name, that has entered into (the body of) the Brāhmanas; may this Prāsītra be well-offered (deposited); let it not injure me in that highest heaven². He should eat by means of all holy-power; because of that it (the Prāsītra) did not injure him, on account of this he who is the most learned in sacred writ; him he should appoint as the Brahman-priest. Brhaspati, indeed, is all holy-power; by means of all this holy-power he upholds the sacrifice towards the south. The breaths depart from him who eats the pierced (Prāsītra). After having sprinkled water upon himself he touches the openings (of his head, mouth, nose, eyes and ears) with the formulas beginning with 'May there be speech in my mouth³.

The breaths, indeed, are the nectar; the waters, indeed, are the nectar. He summons the breaths in accordance with their respective places. Indeed, some (teachers) say 'They kept it for Indra'. These gods said 'Indra is the most forcible, most mighty among the gods; for him keep it'. They kept it for him; he appeased it with the holy-power, on account of this they say, 'Indra is the Brahman⁴'. That (Prāsitra) is of the size of a barley-corn, (on account of this) a portion of position of the size of a barley-corn does not injure. As he makes a layer of butter from below, on account of this oozing out takes place from below; as he makes a layer of butter from above, on account of this oozing out takes place from above, (and) wounded offspring is not injured; as he makes a layer of butter from both sides (i.e. from below and above), (on account of this) offspring is apt to strike down. If one carries (the Prāsitra towards the Brahman) in between, he would as if pierce that part of the sacrifice ^{which} is unpierceable.⁵

1. Vait. 3.11; Kauś. 65.14.

2. AVP 20.83.11; Vait. 3.12; Kauś. 65.15.

3. VAS 19.60.1; TS 5.5.9.2; Vait. 3.14; Kauś. 66.1.

4. Cf. KB 6.14.

5. G's edn rightly reads abhividyat, whereas the edns of M and K read abhiviedhet.

II.1.4

He carries it (the Prāsitra) in front. (Thereby) he

carries it by a flight of steps itself. Indeed, the sacrifice is cut off, in as much as one carries the Prāsitra. In that he says 'O Brahman, I shall set forth;¹ Brhaspati, indeed, is all holy-power, and indeed, by means of all this holy-power he joins together the sacrifice towards the south. And here, indeed, is the sacrifice placed;² where the Brahman is there, indeed, the sacrifice is placed; thence does he commence it. If he were to instigate him with his hand, he would begin to shiver; if with his head, he would suffer from headache; if he were to sit in silence, the sacrifice would not proceed; he would say 'Set out.³ Indeed, in speech the sacrifice is placed. Where the Brahman is, indeed, there the sacrifice is placed;⁴ thence does he bestow it. (The Adhvaryu) gives a portion to the Agnidh (-priest); indeed, he delights the seasons headed by Agni. (He does so) for the support of the subsequent offerings. And, he makes (the further) offerings on the fire on which a firestick has first been put. He cleanses the enclosing-sticks; (thus) indeed, he purifies them. He cleanses (each of them) only once; for the sacrifice is, as it were, turned away.⁵ It (cleansing) makes up four, cattle are four-footed,⁶ this is for the attainment of cattle. 'O god Savitr, that he⁷ has proclaimed to you,⁸ he says, for the inspiration. 'Brhaspati is the Brahman (-priest),¹ he says; he, indeed, is the most learned in sacred writ. 'Do you protect the sacrifice, protect the lord of sacrifice, protect me, protect me-who am skilful in the (sacrificial) ritē,⁹ he says, with reference to the sacrifice and the sacrificer for attainment of cattle.

1. ŚB, GB, Śāñ ŚS and Kāt ŚS read prasthāsyāmi, whereas the other texts read prasthāsyamah.
TS 2.6.9.1; B 6.12; ŚS 1.7.4.19; Śāñ ŚS 4.7.16; Āś ŚS 1.13.6.
2. Cf. TS 2.6.9.1.
3. TS 2.6.9.2; ŚB 1.7.4.22.
4. G's edn reads vatraiva, whereas the edns of M and K read tatraiva. All Mss of G have tatraiva. G's conjecture is not justifiable.
5. GB reads parāñ eva, whereas the correct reading as found in the parallel passage TS 2.6.9.1 is parāñ iva.
6. See TS 2.6.9.1.
7. This is said of the Adhvaryu by the Brahman.
8. TS 2.6.9.2; Vait 4.16.
9. GB and Vait. add sa nām karmayam pāhi: TS 2.6.9.3; Vait. 4.16.

II.1.5

The sacrificial gifts, indeed, are given neither on the Full-moon day nor on the New-moon¹ day. The porridge which is cooked, is given as this sacrificial gift for the prosperity of sacrifice. In that one performs this sacrifice, thereby one is deemed to have performed (iṣṭa-). The rice which is cooked, thereby one is deemed to have accomplished (pūrta-). One who cooks it (the porridge), indeed, he is called one who has offered sacrifice and one who is the fulfiller of wishes.

II.1.6

The¹ gods of two kinds come to the abode of the sacrificer- the one Soma-drinkers and the others non-Soma-drinkers; the one eaters of the offered-food and the others

non-eaters of the offered-food. These gods, indeed, are non-eaters of the offered-food who are the Brāhmapas. He who has not formerly performed (the Soma-sacrifice), he has these (Brāhmapa- gods) as his deities. These gods are the lords of his offspring and cattle. Undelighted, they take away his food and strength and run away. In that he supplies the Anvāhārya cooked-rice², with it he delights them. He says¹, '(The Anvāhārya rice) should be taken around those (priests) sitting towards the south³'. (Thereby) he performs a sacrifice furnished with sacrificial fee itself. By means of oblation he delights the gods, the eaters of the offered-food, and by means of the sacrificial gifts (he delights) the men-gods. Delighted these bestow food and strength upon him.⁴

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1. This section is borrowed from 'ai 8 1.4.6.
 2. A gift given to the Itvij-priest prepared from the rice at the New and Full-moon sacrifices.
 3. See Pāṇini 3.4.14 for the gerundial sense of tavai. Accordingly parihartavai (double accent due to Pāṇini 6.2.51) is to be rendered as "Should be taken around".
 4. For Anvāhārya cooked-rice, cf. Śrautakośa, Vol. I, Pt. I, pp. 389-92.

II.1.7

The gods and the Asuras were contending; (and) these gods offered sacrifice to Prajāpati alone and the Asuras offered sacrifice into the mouth of one another. The gods beheld this (mess of) porridge, and they offered that portion (of porridge) to Prajāpati; beholding that portion

Prajāpati turned to the gods; then the gods prospered, and the Asuras were defeated; he who knowing thus prepares the (mess of) porridge, he makes himself prosperous, his disagreeable foe is defeated¹. Prajāpati, indeed, arranged the portions for the gods. He thought 'I have excluded myself² (from partaking of portions)'. He beheld this undivided (mess of) porridge. He portioned out that portion for himself. May this portion of Prajāpati be unlimited, and (indeed) Prajāpati is unlimited. 'You are the portion of Prajāpati, full of strength and milk³'. 'You are imperishable, to you for imperishableness; you may not perish for me, yonder, in yonder world, and in this world⁴. Protect my outbreathing and inbreathing; protect my circulating-breathing and cross-breathing⁵; protect my upward-breathing and my body⁶. You are strength⁷; instil strength into me⁸. You may not perish (my work) while I am working⁹; you may not be resourcelass (to me) while I am giving (gifts)¹⁰. I wish to satisfy Prajāpati along with you¹¹'. He who knows thus, he prospers like Prajāpati.

1. Cf. TS 1.7.3.3.

2. G's edn reads antar agān, whereas the edns of M and K read antar agāt. The former reading seems to be preferable.

3. TS 1.6.3.3.; VSK 2.3.7; Kāth S 5.5.; Vait. 3.20.

4. Vait. 3.20; VSK 1.4.2.12 (TS 1.6.3.3 does not add īha ca).

5. TS 1.6.3.3; VSK 2.3.3; Kāth S 5.5; Vait. 3.20.

6. Kāth S 5.5; Vait. 3.20.

7. VS 10.24; VSK 2.3.8; Vait. 3.20 etc.

8. TS 1.8.15.2; VSK 11.7.5; Kāth S 15.3; TS 1.7.9.5; Vait. 3.20.

9. (GB and Vait. texts read kṣesthah, whereas the other texts read ḥṣesthā): Mait 1.4.12; Vait. 3.20.
10. (GB and Vait. texts read nā upasadaḥ, whereas the other texts read nā ḥṣavi): TB 1.6.3.3; Mait 1.4.12; Kath 3 5.2; TB 3.7.5.7.
11. Vait 3.20.

II.1.8

Those who became prosperous here (in this world) by means of the sacrifices theirs are these luminaries which are those constellations. Because they do not perish, that is why constellations have their so-called name (nakṣatra- i.e. not decaying)¹. The New and Full-moon sacrifices--these two show the limits of sacrifice. Those who without performing the New and Full-moon sacrifices, perform the Soma-sacrifice; theirs these luminaries-- those constellations fall down, as it were. Just as, indeed, you will not pause, you will not pause in this world in an unknown resting-place, similarly they do not destroy very much these worlds, they do not destroy very much these worlds. Those the same proceed forth.

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1. G's edn reads ḥṣivanti, whereas the edns of M and K read ḥṣivanti.

II.1.9

The¹ moon should rise in the east, if while whose oblation-material (havis) has been poured out. He (the Adhvaryu) should divide the rice grains into three parts; the mean size he should offer (by making a cake) on eight potsherds to Agni, the giver; the largest size he should offer as a pap in curd to Indra, the bestower;² the smallest³ (he should offer) as a pap (in boiled milk to Viṣṇu Śipivīṣṭa⁴. The cattle, indeed, are redundant; he finds and

obtains them. Agni is the giver of the middle one, Indra is the bestower of the eldest one, and that which is the smallest one of cattle that Śipiviṣṭa (cattle) is of Viṣṇu. He finds that (Śipiviṣṭa cattle) and (through it) obtains cattle.

1. This section is very similar to TS 2.5.5.1 ff.
2. Read prācātre for prācātre of G's edn.
3. G's edn reads ksodisthāh, whereas the edns of M and K rightly read ksodisthāp.
4. KEITH, HGE XIX, p.622, f.n.3, remarks: "The epithet is of unknown sense; the comm. makes śipi = paśu; GILBERT (Ind. Stud. III.31 n.) thinks of the Yāman as meant (cf. 'ai 5 2.2.13 yāt ksodisthāh tat śipiviṣṭam); JOHNSON (Solfāselni Eilen, pp.12 seq., followed by CHANDLER, VII XIV. 427) finds linga in śipi, a view supported vaguely by Nirukta 5.7! According to the commentators, this epithet means "pervaded by means"! However, it is obvious that this epithet is either used with Viṣṇu or with Rudra.

II.1.10

That which is the first Full-moon (day) (i.e. the day prior to actual Full-moon day) that is (called) Anumati, that which is the second (day) (i.e. actual Full-moon day) that is (called) Rākā; that which is the first New-moon day (i.e. the day prior to the actual New-moon day) that is (called) Sinivālī, that which is the second (day) (i.e. the actual New-moon day) that is (called) Kuhu¹. Moon, indeed, is the creator and disposer. That which dwells as complete with the one and as incomplete with the other that is a pairing. That which perceives the one and does not perceive

the other that is a pairing. The moon which springs up from the New-moon, that is a pairing. On account of this, indeed, that (Supreme Lord) causes to propagate the cattle from the pairing for him (for a man).²

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1. It is folly to argue with BLOOMFIELD, AV and GB, §77, p.113, who thinks that this passage is borrowed from Kauś. 1.29 and 30. It is, however, obvious that the passage is borrowed from AB 7.11. See Introd., § 6, The Relation of GB to other Vedic texts, under AB.
 2. The main idea in this section is that the moon creates all creatures, this explanation is in its usual Atharvavic manner.

II.1.11

He¹ should not offer twice. If he were to offer, indeed, with the first, he would make a failure with the second; and if he were to offer, indeed, with the second, he would make a failure with the first; (thus) there is no offering at all and no sacrifice. Afterwards a son is born shamefaced and embarrassed. One should make only one offering; a bold son, indeed, is born (to him). One should disregard it and offer twice.² With the first (offering) one grasps the mouth of the sacrifice, and offers sacrifices with the second. Thus, with the first (offering) one wins the gods, power with the second;³ indeed, one conquers the world of gods with the first, the world of men with the second; (and) he performs several sacrificial rites. This offering is called 'good-minded (i.e. the friendly one)'. For him there is prosperity in this world on whom the moon were to rise in the west after

he has offered sacrifice.

1. This section is copied almost verbatim from TS 2.6.6.2 ff.
2. Here it is meant that the sacrificer should offer twice in connection with both Full-moon and New-moon (days), that is to say, he should offer on the first day and also on the second day of the Full-moon and New-moon.
3. Read uttarayā for uttarvā of G's edn.

II.1.12

(On the thirteenth day)¹ should offer a cake on eleven potsherds to Agni and Viṣṇu one who is desirous of (performing) the New and Full-moon sacrifices.² All the deities, indeed, ^{are} ~~is~~ Agni;³ the sacrifice is Viṣṇu. He commences the deities and the sacrifice for the sake of prosperity. (Thereby) he prospers. They say⁴, Both are co-commencements and (something) tied⁴ on the horn is let loose⁴. Of them the New-moon sacrifice is the first and the Full-moon is the second. And in that the Full-moon sacrifice is commenced afterwards (even then) it is as if done in the proper order (lit: done before). One who is commencing (at first) the Full-moon sacrifices, should offer a pap to Sarasvatī, and a sacrificial cake on twelve potsherds to Sarasvatī.⁵ Sarasvatī, indeed, is the New-moon sacrifice and Sarasvatī the Full-moon sacrifice. Both he commences together, indeed, for the sake of prosperity. (Thereby) he does prosper.

1. Since the setting up of the sacred fires.

Vait. 8.1 reads trayodāśvām which reading is not found in GB.

2. See Vait. 8.1.

3. Cf. AB 1.1.

4. G's edn reads gītaḥ, whereas the edns of M and K read śrītaḥ. The former reading is justifiable.

5. See Vait. 8.2.

II.1.13

One¹ whose regular performance of *Iṣṭi* is passed over, should offer a cake to Agni, the maker of ways. One whose regular performance is passed over, goes out of the way. Agni, indeed, is the maker of ways of the gods; one approached (= approaches) him with his portion. He leads towards the proper path; the sacrificial gift is a bull. He carries him to the way.

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1. Cf. this section with TS 2.2.2.1; AB 4.1. The sections 2.1.13-16 deal with the expiation and incidental rites. The Vait. has nothing to correspond, they are almost verbatim copy of Tai S 2.1.10 (see BLOOMFIELD, AV and GB, §77, p.113).

II.1.14

If one who has set up the sacred fires goes on journey he should offer a cake on eight potsherds to Agni, the lord of vows. He exceedingly violates the vow who having set up the sacred fires goes on journey, or approaches a woman (for sexual intercourse) on the day of vow or eats flesh. Agni, indeed, is the lord of vows among the gods. His (sacrificer's) vow went (=goes) to Agni; therefore, he causes to

commence his (Agni's) vow.

II.1.15

One who has set up the sacred fires, if he were to shed tears out of affliction, (in that case) he should offer (a cake) on eight potsherds to Agni, the supporter of vow. He who has set up the sacred fires, he, indeed, is brought by the goes. Therefore, he should not shed tears. The gods do not shed tears. Agni, indeed, is the supporter of vows among the gods. His vow went (=goes) to Agni; therefore, he causes to commence his (Agni's) vow.

II.1.16

One whose father and grandfather have not drunk Soma, should slay a freed bull for Indra and Agni¹. He is deprived of strength—the virile power whose father and grandfather have not drunk Soma. In that (the victim) belongs to Indra, thereby it makes him (the sacrificer) prosper with that strength - virile power. He, indeed, is deprived of strength by the divinities whose father and grandfather have not drunk Soma. In that (the victim) belongs to Agni; thereby it makes him prosper through all deities. All deities, indeed, ^{are} Agni. (The bull) is freed; his Soma-drink is freed, as it were, whose father and grandfather have not drunk Soma. Therefore, it is (the most) prosperous among the animals belonging to that deity.

1. See Vait. 11.1.

The gods, indeed, ran a race when the plants (crops) became ripe¹. He, Indra knew², indeed, Agni would first win these (crops). He (Indra) said 'Whoever among (both of) us would first win (the crops) both of us would win together (in that case)'. Agni won them (the crops) afterwards Indra won them. This (cooked rice) which is said to belong to Indra and Agni, in fact, belongs to Agni and Indra. In that case there, indeed, happened to be one heap of barley grains, one of paddy, one of beans, one of sesamum seeds. The Viśve Devas said 'We shall expand (all) this.' Let there be share for us. 'May we be, indeed, (in unison with) that share which belongs to the Viśve Devas; and he expands (the grains) by means of it. (The rice) should be (cooked) in the milk in order to secure the Viśve Devas, for the milk is connected with the Viśve Devas. Now, both of them (Indra and Agni) said 'Indeed, you should not expand all this (=grains) without both of us; established in us, this becomes ripe by means of rain; he will not conquer by means of conquest from this place.' Let there be a share for us. This portion is allotted to both of them (i.e. to Agni and Indra) in order to secure victory. The portion which belongs to Dyāvāpṛthivī is for the sake of stability. The plants belong to Soma. Soma is the supreme king of the plants. Śyāmāka is the selected portion of the grains which belong to village and those which belong to forest. In that (cooked) Śyāmāka grains are offered to Soma, thereby one makes his (Soma) a partaker of oblation. If he were to partake of the new corn without

having performed the Āgrayana sacrifice, (in that case) he would consume the portion assigned to the gods. That is the Āgrayana (oblation) which is born of year. The year, indeed, is the Brahman (-priest). On account of this the Brahman should offer oblations in the preceding and succeeding offerings. The sacrificial fee is one year old (female-calf). He (the Brahman-priest) is the image of the year. This, indeed, is the seed which is unborn; and this is capable of generating.

1. Cf. Vait. 3.4; ŚB 2.3.4.4.

2. G's edn reads indro'veda, whereas the edns of M and K rightly read indra veda.

II.1.18

Now¹, this is the Apratiratha (hymn)² (beginning with the verse) 'Indra's two arms are strong and mighty³'. By means of this (hymn) Indra, indeed, irresistibly won the Asuras. It (the Apratiratha hymn) becomes irresistible. The sacrificer wins his foe by means of it. One should offer oblations (with this hymn) in the combat; (one doing so) becomes irresistible. By means of it, indeed, Bharadvāja equipped Pratardana (a piercing weapon). He becomes possessed of Kingdom. For whom one may desire he should possess a Kingdom, he should equip him with this. He becomes possessed of Kingdom. By means of it Indra won the Virāj (metre). (The Hotṛ) recites only ten (Sānsānenī verses)⁴. The (foot of) Virāj (metre) is of ten syllables; by means of it he (the

sacrificer) draws down his foe who belongs to the Virāj. Some recite eleven (Śāṇḍhenī verses). The (foot of) Tristubh is of eleven syllables, and the thunderbolt belongs to the Tristubh; and he (the sacrificer) drives away the fiends by means of the thunderbolt. The fiends, indeed, intended to destroy the sacrifice of the gods from the southern direction; then they snote away by means of the Apratiratha (hymn). In account of this the Brahman proceeds forth while uttering the Apratiratha (hymn). In that the Brahman proceeds forth while uttering the Apratiratha (hymn), that is for winning over of the sacrifice, for sniting away of the fiends, for sniting away of the fiends.

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1. This Brāhmaṇa is almost identical with 'ai 3 3.3.7; cf. Vait. 29.16; also cf. SB 9.2.3.
 2. The hymn used to secure success in war is called Apratiratha hymn. The AV 19.13 and AVP 7.4 is called Apratiratha hymn; and it is also found in RV 10.103; VS 17.33 ff., RV 2.1129 ff., PI 4.6.4; 'ai 3 2.10.4. The readings of V and RV agree with those of RV; and the readings of this hymn differ in the other Śāṇḍhās from each other.
 3. AV 19.13.1a; AVP 7.4.1a; RV 2.1219a.
 4. G's edn reads daśaiya any āha, whereas the edns of M and K read daśaitān vāha (vā + āha). G's reading seems to be preferable.

II.1.19

Henceforth¹ (we shall explain) the performance of four-monthly sacrifices. On the Full-moon day of the Phālguna (month) one should begin the four-monthly sacrifices.² The Full-moon day of the Phālguna is the mouth of the year. The

Uttara-Phālgunī constellations form the mouth; the Pūrva-Phālgunī the end. Just as two ends of a circle are joined, so these two ends of a year are joined. In that one performs the Cāturmāsya on the Full-moon day of the Phālguna, thereby he holds³ the year by mouth. Moreover, the four-monthly sacrifices are sacrifices of healing; on account of this they are performed in the joints of the seasons. The ailment is born in the joints of the seasons. These are eight (principal) offerings. The offerings of four Full-moon sacrifices amount to eight; the Vaiśvadeva-parvan⁴ is a compound of four Full-moon sacrifices. In that they churn out the fire; Vaiśvadeva-parvan is the lord of creatures; (that Parvan is performed) for the sake of propagation. It propagates this divine embryo. In that there are seventeen kindling verses; Prajāpati consists of seventeen, On account of this (seventeen kindling verses are recited) for the attainment of Prajāpati. (The Puronuvākyās for) the two butter-portions contain the word 'being'; the finite verbal forms asi and santi contain the word 'being'⁵. The invitatory and offering verses (for the Svīṣṭakṛt offering) are Virāj verses. Food, indeed, is splendour, in the form of Virāj. The Virāj verses are for the attainment of food and splendour. In that there are nine fore-offerings and nine after-offerings,⁶ eight oblations and the offering for the steeds as the ninth, thus he obtains the brilliance of the constellations⁷. And they say about Virāj verse consisting of (the foot of) ten syllables (daśinī?). These are the fore-offerings and after-offerings, principal offerings, the two Āghāra-libations,

and two butter-portions.

1. The sections 2.1.19-26 of GB are parloined with slight modifications from KB, being its fifth book in toto. The Vait. treats this subject in 3.3-9.27, and there are, of course, correspondences between it and GB. (See BLU II-FIELD, IV and GB, § 65, p.102). For this section see Vait. 3.8 and cf. KB 5.1.
2. The Vaisvadeva Parvan, the two Varunapraghāṣas, the Sakamedhas and the Śunāsiriya rite, all these are connected with the four-monthly sacrifices. For Phalgunī as the beginning of the year cf. E.W. BOWLES, "Epic Chronology", JAL XLIV, p.20; ACD XVII and XXIV, Vedic Index I, p.444 ff.
3. GB reads prayunkte in place of prīṣāti of KB 5.1.
4. This is the first four-monthly sacrifice.
5. GB reads asi santi'ti vai bhavatah, whereas KB 5.1 does not have any parallel reading. G in her f.n. to the text puts 'sic!' Here asi and santi, the finite verbal forms from √as 'to be' are meant, and as both these forms are derived from √as 'to be' therefore, these contain the word 'being'!
6. See ACD III, MB XIV, p.371, f.n.3 under KB 5.1; Sāh 53 3.3.19 ff.
7. G's edn reads nāksatriyām, whereas the edns of W and K read nāksariyām, meaning "belonging to the imperishable one". G's reading accords well with the context.

II.1.20

In¹ that he first offers to Agni and Soma among the deities, it is because Agni and Soma are the head of the gods; therefore, through the head he delights the gods. In that he offers to Savitr, and he is Savitr, who yonder gives heat, and with it (the offering) he delights him. In that he offers to Sarasvatī, and Sarasvatī is speech, and with it he delights speech. In that he offers to Pūṣan, and Pūṣan is he

who yonder gives heat, and with it he delights him. In that he offers to the Varuts as impetuous ones, and the Varuts as impetuous ones are terrible, and with it he delights them. In that he offers to the Visve Devas, these are the Visve Devas who are all these gods, and with it he delights them. In that he offers to Dvāvāprthivī, and Dvāvāprthivī are supports, indeed (it serves) to support. In that he offers to the Vājins (steeds), and the Vājins are cattle, with it he delights cattle. And the Vājins, indeed, are the seasons; (therefore) with it he delights the seasons. And the Vājins, indeed, are the metres; (therefore) with it he delights the metres. And the Vājins, indeed, are the horses of the gods. Here (in this world) the gods along with their horses become delighted. In that he afterwards performs the Full-moon sacrifice, thus by him (the sacrificer) in the first half² of the month is the Vaiśvadeva-parvan performed.

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1. This section is very identical with CB 5.2. The Vājina offering is described in Śāh 3.3.27-27 in connection with the Dākṣāyana.
 2. KAITI, III. 24V, p. 271, f.n.2 under CB 5.2, remarks: "This clearly shows that the full moon for this part of the Brāhmaṇa was in the middle of the month; yet in v.1 the full moon begins the year, one of the many inconsequences of the Brāhmaṇas. So iv.4"

II.1.21

By¹ means of the Vaiśvadeva-parvan Prajāpati created offspring; they being created, ate the barley of Varuṇa without being permitted; Varuṇa grasped them with Varuṇa's nooses.

The offspring having approached their father Prajāpati said to him: "Do you find out such a sacrifice by performing which we may delight Varuṇa, Varuṇa being delighted, they are freed from the nooses of Varuṇa and from all evil". Then Prajāpati beheld this sacrifice, the Varuṇapraghāsa (-parvan), he grasped it, and performed it; having performed it he delighted Varuṇa; Varuṇa being delighted, freed offspring from the nooses of Varuṇa and from all evil. From the nooses of Varuṇa and from all evil are freed the offspring of him who knows thus. In that they carry forward the fire, thus indeed, they carry forward yonder fire which they churn at the Vaiśvadeva (-parvan). In that (the fire) is churned, the Brāhmaṇical explanation of that has been given.² In that there are seventeen kindling verses, (the Puroṇuvākyaś for) the two butter-portions containing the word 'being' and the invitatory and offering verses (for the Sviṣṭakṛt offering) are Virāj verses, the Brāhmaṇical explanation of that has been given.² In that there are nine fore-offerings and nine after-offerings, and nine principal offerings (thus he obtains the brilliance of the constellations).³ The five accompanying oblations ending with that to Pūṣan are the same, the Brāhmaṇical explanation of them has been given.⁴

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1. For the offerings mentioned in this section, see Śāh Śa 3.14. The two fires are taken from the Ahavaniya and there is an offering to Varuṇa at the concluding bath. This section is almost identical with KB 5.3.
 2. Cf. GB 2.1.19.
 3. GB omits tan nakṣatṛivāṁ virājan ānoti, which is found in the parallel text KB 5.3.

4. Cf. GB 2.1.20.

II.1.22

In¹ that there is (a cake) on twelve potsherds for Indra and Agni, strength and splendour, indeed, are Indra and Agni; thus indeed, he places the strength upon the splendour. In that there is clotted curd² for Varuṇa, Indra, indeed is Varuṇa, and he has milk as his portion; therefore, there is clotted curd for Varuṇa. In that there is milk mess for the Maruts, (it is because) the Maruts are situated³ in the waters; for milk is the waters. Thus, the Maruts of Indra are situated, milk is of Indra; therefore, there is milk mess for the Maruts. In that there is (a cake) on one potsherd for 'ka', and 'ka' is Prajāpati; thus indeed, it is for the attainment of Prajāpati; moreover, the word ka is a name of happiness; thus indeed, he confers happiness upon himself. In that he gives a couple of cow and bull, that is the symbol of propagation: the Ukthya is the symbol of a strong one. In that he offers to Varuṇa in the waters; thus indeed, he delights him in his own home. In that afterwards he performs the Full-moon sacrifice; thus, in the first half of the month, is he deemed to have performed the Varuṇapiṅghāsa-parvan.

1. This section is identical with KB 5.4.

2. Read āṅikṣā for āṅikṣā of G's edn.

3. GB reads śritah, whereas the parallel text KB 5.4 reads silah. Here one would expect śritah for śritah of GB.

The¹ Sākamedhas, indeed, are a sacrifice for Indra. Just as a great king placing in front the advance guards of his army,² pursues his way in safety, indeed, so does he offer to divinities in advance. Just as there is that Mahāvratā of the Soma-sacrifices, so is this a Mahāvratā of the Iṣṭis. In that he offers to Agni of the front, first of the deities, and Agni is the mouth of the gods, thus through the mouth he delights the gods. In that at midday he offers to the Maruts, the thorough heaters. Indra, indeed, is the Maruts, the thorough heaters, the midday (-pressing) is of Indra; therefore, he offers to them in conjunction with Indra. In that they proceed with the Gr̥hamedhīya-sacrifice in the evening; the Gr̥hamedhīya is a rite ensuring prosperity, the evening time is the prosperity of cattle; therefore, they proceed with the Gr̥hamedhīya in the evening. In that they proceed on the following day with a spoonful of the scrapings of the (cooked rice at the) Gr̥hamedhīya, they thus connect the morning rite with yesterday's rite.³ In that in the morning he offers to the Maruts, the playful, and the Maruts, the playful are of Indra; therefore, he offers to them in conjunction with Indra. In that they carry forward the fire, thus indeed, they do carry forward yonder fire which they churn at the Vaiśva-deva (-paryan).⁴ In that it is churned out, the Brāhmanical explanation of that has been given.⁵ In that there are seventeen kindling verses, (the Puronuvāṁś for) the two butter-
portions contain the word 'being', and the invitatory and

offering verses (for the Śviṣṭakṛt offering) are Virāj verses, the Brāhmaṇical explanation of that has been given. In that there are nine fore-offerings, nine after-offerings, eight principal offerings; and the six accompanying oblations ending with, that to Indra and Agni are the same, the Brāhmaṇical explanation of them has been given.⁶ In that he offers to Mahendra at the end, (it is because) the leader⁷ occupies the end; therefore, at the end he offers to him. In that there is (a cake) on one potsherd for Viśvakarman, and he who yonder gives heat is Viśvakarman, thus indeed, he delights him with it. In that he gives a bull, (it is because) the sacrificial rite is of Indra.

1. This section is copied from KB 6.6.

śāh 3.14 describes the Śākamedha (-parvan). Only one fire is brought forth, and there is no Vājina offering nor concluding bath as in the Varunapraghasas, and the sacrificial fee is only a bull.

2. G's edn reads śainā'nīkāni, whereas the edns of M and K rightly read śainā'nīkāni.

3. See CHITL, op. cit., § 69, Ex 159, p.131. He, ibid., p.132, remarks that according to GAUTHIER niskāsa-, with ś, is here the reading of all Mss; G's edn reads niskāsa-, with ś. The correct spelling (cf. WACHTHAGEN, Altind. Gr. I, p.134, 12-13) niskāsa, with ś, is found at śāh 9.5; 23.9; 36.7; 9; śāh 1.10.15; 37.2. For the confusion of the sibilants ś, ṣ, ś cf. WACHTHAGEN, Altind. Gr. I, §197, p.286; cf. the play between śarva- at KB 6.3 (LITTON'S edn p.23, 13-16). and sarva-

4. See KB 5.3.

5. Cf. GB 2.1.19.

6. Cf. GB 2.1.19-20.

7. For discussion on the word śreṣṭhin-, see Vedic Index II, p.403.

II.1.24

In¹ that in the afternoon they perform (lit: proceed with) a sacrifice for the fathers, (it is because) the fathers resort to the afternoon;² therefore, in the afternoon they perform the sacrifice for the fathers. They say 'Because the fathers resort to the second half, then why do they offer to them in the first half (of the month)? These fathers, indeed, are the gods; therefore, they offer sacrifice to them in the first half of the month. In that (the Hotṛ) thrice recites one kindling verse only, (it is because) the fathers, indeed, once (attain fatherhood), therefore, he thrice recites one kindling verse only. In that he does not recite the ḥi descent of the sacrificer, (it is because he thinks) 'Let me not place the sacrificer in the fire'. In that he invites Soma with the fathers, or the fathers with Soma, the fathers sitting on the sacrificial strew, and the fathers devoured by Agni.³ Some do not invite his greatness, saying 'This is the greatness of the sacrificer; but the rule is 'He should invite', for it is the greatness of Agni. He (the Adhvaryu) utters a call 'oṃ svadhā',⁴ and he (the Āgnīdhra) gives response 'astu svadhā',⁵ and the call svadhā belongs to the fathers. In that from the fore-offerings and after-offerings (the Hotṛ) leaves out the two characterised by the barhis, (it is because he thinks) 'The strew is offspring; let me not put offspring in the fire'. They, indeed, are six, the seasons are six; the fathers are the seasons, (thus it serves) to attain the fathers.⁶

1. This section is copied verbatim from KB 5.6.
2. GB reads aparābhājah, whereas the parallel passage KB 5.6 reads apaksāvabhājah.
3. Viz. RV 10.16.12.
4. ŚB 2.6.1.24; Āśb 2.19.13; Kātś 6.9.11; Vān Ś 1.7.6.32; Āś GB 4.7.30.
5. ŚB 2.6.1.24; TB 1.6.9.6; Āśb 2.19.13; Vait.9.11; At ŚS 6.9.11 etc.
6. Cf. KB 5.7.

II.1.25

In¹ that there are two butter-portions with the word 'living', thus indeed, he causes the sacrificer to live.² In that there are three offering verses (vājvās)³ for each oblation. He invites them (the fathers) with the first, brings them with the second, and offers with the third. Thus, he discriminates the sacrifice to the fathers from the sacrifice to the gods. And the sacrifice to the fathers is concluded towards the south; thus indeed, they make it concluded towards the north. In that at the end he offers to Agni, the bearer of the Kavya-oblation (it is because) the fathers have this offering for the Uviṣṭakṛt; therefore, at the end he offers to Agni, the bearer of the Kavya-oblation. In that after invoking the sacrificial food and after smelling it they do not eat it, (it is because) 'The sacrificial food is cattle; let me not cast the sacrificer's cattle into the fire.'⁴ In that in the Sūktavāka (recitation) (the Hotṛ) utters the benedictions of the sacrificer; (it is because he thinks) 'Let me not cast the sacrificer into the fire'. In that they do not offer to the wife

(=wives of the gods), (it is because they think), 'Let us not cast the wife into fire.' In that they cleanse themselves (in a place) furnished with the strainers; the waters are healing and medicine, thus indeed, at the end in the sacrifice are healing and medicine (i.e. medicinal effects) produced. In that the Adhvarvu offers to the fathers, thus the men as the fathers get forward the living fathers (as it were). And they discriminate this sacrifice to the gods from the sacrifices to the fathers; and the sacrifice to the fathers, indeed, is concluded towards the south; thus indeed, they make it concluded towards the north. In that having gone eastwards they worship the sun, and the sun is the world of the gods, and the fathers are the world of the fathers; thus indeed, they (the fathers) ascend from the world of the fathers to the world of the gods. In that having gone southwards they worship the fires; thus indeed, with delight at the end they go above among the gods.⁵ In that having gone northwards they make the Tryambaka-offerings;⁶ thus indeed, they delight Rudra in his own direction. And they discriminate the sacrifice to the gods from the sacrifice to the fathers; and the sacrifice to the fathers is concluded towards the south; thus indeed, they make it concluded towards the north. In that at the end he performs an Iṣṭi for Aditi, Aditi is that (oblation); and at the end he places him (the sacrificer) upon her (Aditi). In that afterwards he performs the Full-moon sacrifice; thus, in the first half (of the month) he offers sacrifice with the Sākamedhas.

1. This section is borrowed from KB 5.7; also cf. Vait. 9.1 ff.
2. G's edn reads līvarati, whereas the ends of H and K read līvarataḥ.
3. The offering involves two Purnuvākyās and one Yājyā, see Śāh 3.16.4-9.
4. The parallel passage KB 5.7 reads pravṛṇaiāma in place of pravṛṇaiāni of G.
5. The parallel passage KB 5.7 reads prītvaiiva tad devasy antato'rtham vadante. The expression arṇam caranti of G's edn is an error for urdhvam caranti, which reading is found in the edns of H and K.
6. GB reads trāyambakāih for commonly used form trīyambakāib. For the offerings to Trīyambaka, see Ap 3.13; Baudh 3.16-17.

II.1.26

In that he offers with the Śunāsīrya sacrifice; (thus) he obtains the thirteenth month.¹ In that they carry forward the fire, thus indeed, they do carry forward yonder fire which they churn out at the Vaiśvadeva (-parvan). That which is churned out the brāhmanical explanation of that has been given.² If it (the fire) is not churned out, then the model is Full-moon sacrifice; the Full-moon sacrifice is a support; indeed (it serves) to support. In that he offers to Vāyu, and Vāyu is breath, thus indeed, with it he delights breath. In that he offers to Śunāsīra, and Śunāsīra is the year, thus with it he delights the year.³ In that he offers to Sūrya, and he who yonder gives heat is Sūrya, thus with it he delights him. In that he gives a white (cow) as a sacrificial gift, thus indeed, is his (sacrificer's) form produced. In that they offer a

substitute for the expiation, thus indeed, they produce a benediction for the healing of the sacrifice and the medicine of the sacrificer.⁴ by means of all these four-monthly sacrifices the gods obtained all desires (or desired objects), all Iṣṭis and all immortality. The Cāturmāsyaś are, indeed, Prajāpati (in the form of) the year consisting of twenty-four; his mouth is the Vaiśvadeva (-parvan); the two arms are the Varunapraghāsas; outbreathing, inbreathing and circulating-breathing are these three Iṣṭis; the soul is the Mahāhavis (great offering); and Ānāsīra is a support. The four-monthly sacrifices, indeed, are this Prajāpati, the year. Everything is Prajāpati, everything is the four-monthly sacrifices; therefore with everything he obtains everything, he who knows thus (and) he who knowing thus performs the four-monthly sacrifices.⁵

1. Cf. KB 5.3.

2. See *ibid.* 5.3; GB 2.1.19.

3. Cf. *ibid.* 5.3, which reads ānāsīrau in place of ānāsīraḥ of GB.

4. See *ibid.* 5.9.

5. The last part of this section seems to have been dealt with in an independent manner.

PRAPĀTHAKA II

II.2.1

The fires of him who has established the fires long for flesh. They (the fires) set their minds upon this sacrificer,¹ he who slaughters after every six months this animal which is connected with Indra and Agni. On account of this he drove away the self which was seized by Indra and Agni. One who is desirous of (long) life, should slaughter (this victim). The outbreathing and inbreathing are Indra and Agni. He (the sacrificer) places in himself the outbreathing and inbreathing; thus he becomes long-lived. One who is desirous of offspring, should slaughter (this victim). The outbreathing and inbreathing are Indra and Agni; after (the procreation of) the outbreathing and inbreathing the offspring are born; thus he becomes possessed of the offspring. One who is desirous of cattle, should slaughter (this victim). The outbreathing and inbreathing are Indra and Agni; after (the procreation of) the outbreathing and inbreathing cattle are born; thus he becomes possessed of cattle. One who is desirous of sound health and aspires for reaching the world of the fathers,² should offer a yellow parrot³ or a white-coloured bull or a cow.⁴ On account of this Yama prospered in yonder world and he prospers in the world of the fathers alone. One who is desirous of possessing offspring, should offer a male horse belonging to Tvastṛ. Prajāpati being desirous of creating offspring, -he did not find a second, a (fit object for) copulation.⁵ He beheld a male horse belonging to Tvastṛ, for Tvastṛ is the creator of

beings. By means of it he created offspring and by means of it he found out a couple. He who knows thus and he who knowing thus offers this (victim) he becomes possessed of offspring and a couple. One who without performing an animal-sacrifice for Indra - Agni, performs an optional animal-sacrifice, slaughters the basic animals as the optional animals. The slaughtering (of animals for the fulfilment of desires) after having first slaughtered (an animal to Indra-Agni) leads to prosperity.

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1. Cf. SB 11.7.1.2.
 2. Cf. Vait. 43.32.
 3. Read śukāḥ hāritam in place of śuka-hāritam of G's edn.
 4. The meaning of the word śunṭha is not clear to me. According to Sāyana, the commentator ad TS 1.3.17.1, it means "a white-coloured cow or a bull".
 5. See O. TEL, op. cit., §11, ex 11, p.23. According to O. TEL, the reading of the Mss and of M's edn sarṅgamanah should, of course, be corrected to sirṅgamanah. For the nāyindat of Mss and M's edn, G's edn reads nāyindat, which should perhaps further be changed to the middle (nāyindata) as TS 13.7 reads; cf. DELS, Altind. Syntax, p. 263, 26 ff.

II.2.2

The¹ gods separated (themselves) into five parties, — Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuṇa with the Ādityas, Bṛhaspati with the Viśve Devas. These gods said 'As we are disagreeable among ourselves, therefore, we shall be subdued by our foes, the Asuras; let us put together (our bodies) which are dear to us. These (bodies)

they put together; from these one who first of us is hostile to another, shall depart.¹ They put their bodies together, that is why the bodily covenant (Tānūnaptra) has its so-called name.² Because of this (rite) the gods became prosperous and the Asuras were defeated. Therefore, among those who perform the Tānūnaptra rite one who is first hostile, goes to destruction. In that one puts together the Tānūnaptra, it is for the overcoming of the foe; he himself prospers and his hateful foe is defeated.³

1. This section is copied almost verbatim from TS 6.2.2.1-2; also cf. SB 3.4.2.1.

2. See TS 6.2.2.2; and cf. AB 1.24 and SB 3.4.2.6.

3. See TS 6.2.2.2.

II.2.3

He¹ (the Adhvaryu) takes up (the cuttings) five times; for the sacrifice is fivefold. They put together those (bodies) five times. 'For him who rushes on I seize you',² he says; he who rushes on is the breath; indeed, with that he delights the breath. 'To you for him who rushed around',³ he says; he who rushes around is the mind; indeed, with that he delights the mind. 'For Tanūnaptra',⁴ he says; for they put together these bodies. 'For the mighty',⁵ he says; for they put them together for the sake of strength. 'For the greatest in strength',⁶ he says; for they took up the greatest part of themselves. 'You are unsurmounted',⁷ he says; for that is un-

surmounted. 'You are unsurmountable⁸', he says; for that is unsurmountable. 'The force of the gods⁹', he says; for that is the force of the gods. Defending from imprecations¹⁰, he says; for that defends from imprecations. 'Imprevius to imprecations¹¹', he says; for that defends from imprecations and is imprevius to imprecations. 'May the lord of consecration approve my consecration and the lord of austerities my austerity; may I directly approach the truth; establish me in welfare¹²', he says; that is in accord with the formula.¹³

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1. This section is almost similar to TS 6.2.2.2 ff.
 2. TS 6.2.1; TS 1.2.10.2; Mai 1.2.7; Vait. 13.16.
 3. Mai 3.7.10; Vait. 13.16; TS 6.2.2.3 reads only pariṣṭāya.
 4. TS 6.2.2.3 and Vait. 13.16 (which adds tvā).
 5. TS 6.2.2.3.
 6. TS 6.2.2.3 reads śakṣann oṣṭhāya for śakṣana oṣṭhāya of Gb.
 7. TS 6.2.2.3; ŚB 3.4.2.14; Vait. 13.13.
 8. Ibid.
 9. TS 6.2.2.4; ŚB 3.4.2.14; Vait. 13.13.
 10. Ibid.
 11. Ibid.
 12. Read anabhisastanyam for anabhisastanam of G's edn.
 13. ŚB 3.4.2.14; Vait. 13.13.

II.2.4

The gods making the ghee a thunderbolt smote away soma¹.
The two ladles are two arms; therefore, the two ladles do not

consume the offering belonging to Soma; Soma should be placed down, they remove it near from the two ladles and clarified butter; now they come near to it (Soma), as it were, when they perform the Tānūnaptra 'May your every shoot, o god Soma, swell for Indra who gains the chief wealth²', he says. Whatever of it gets spoiled or is lost, that he makes to swell.³ 'May Indra swell for you; may you swell for Indra⁴', he says; they indeed, make to swell both Indra and Soma. 'Make us, your friends, to swell with gain, wisdom, offspring and wealth⁵', he says; the priests are his companions; they, indeed, make them to swell with it. 'O god Soma, prosperiously may I attain the conclusion of Soma-pressing⁶', he says; indeed, invokes this blessing (for himself). Those who make the Soma to swell (they) fall away from this world, for the Soma when made to swell has the firmament as its deity. 'Sought by sacrifice are riches, sought are good things, for strength, for prosperity⁷; holy order to the speakers of holy order⁸; homage to Dyū (heaven), homage to Pṛthivī (earth)⁹, indeed, having paid homage to Dyāvāpṛthivī, thus they are established in this world.

1. Cf. TS 6.2.2.4.

2. VS 6.7; TS 1.2.11.1; Ma1 S 1.2.7; Gāth 2.3; AB 1.26; SB 3.4.3.18; Vait. 13.23.

3. Cf. TS 6.2.2.5.

4. VS 6.7; TS 1.2.11.3; Ma1 S 1.2.7; Gāth 2.3; AB 1.26; SB 3.4.3.13; Vait. 13.23.

5. Ibid. Except GB and Vait. no other text reads prajava chakana.

6. Ibid. VS, TS and ŚB omit udrcam.
7. Mai S 1.2.7; Kāth S 2.3; AB 1.26; Vait. 13.24
(Mai S reads raya).
8. YS 5.7; TS 1.2.1.11; Kāth S 2.3; Mai S 1.2.7; AB 1.26;
ŚB 3.4.3.21; Vait. 13.24.
9. AVŚ 4.20.2c; VAK 5.2.7; TS 1.2.11.1; Mai S 3.3.2;
AB 1.26.

II.2.6

'anaha' is the name of a sacrifice;¹- because of capability of preventing the cleft, a cleft is called an aperture (aha), in it 'an' is a negative particle. He (the Brahman) will not cause any defect to the sacrifice. The defect in sacrifice flows forth like a shattered water-receptacle. Indeed, there takes place a defect on account of measuring out (of the sacrifice) by the priests and the sacrificer. Moreover, irrespective of them, (there occurs a defect) because of non-application of the Mantras, rituals and Brāhmanas and because of not giving the prescribed sacrificial gifts, because of deficiency or addition of rites, and because of non-performance of expiatory rites in the case of the supernatural portents;-indeed, all this is deposited in the Brahman. The learned Brahman - priest, the knower of the Bṛhas and Āṅgirasas (i.e. of the Atharvaveda)- one who has studied the Vedas well, has observed the brahmancarya, has neither defective or redundant limbs, and is vigilant-he protects the sacrifice. Because of his carelessness or non-nearness just as a boat sinks down in the deep water, and becomes the prey of the dolphins, crocodiles, sharks, Purīkayas, sea-monsters (rajas), Rajasas, Pisācas² and similar

other species living on the ruined (sights);- similarly, indeed, the sacrifice is broken, destroyed, reviled, becomes possessed of supernatural portent, and if not consecrated by the Atharvan formulas, becomes the prey of the Asuras, Gandharvas, Rakṣases and Piśācas, and other similar species living on the ruined (sights). In this connection there are the following śloka:-

1. A celebrated sacrifice (not protected by the Brahman) becomes destroyed, reviled and shrunk in many ways. After having snatched away that which has been sacrificed and bestowed and wealth of the sacrificer the sacrifice falls down.
2. If there is the destruction of the priests, king and empire and also of the year, (in that case) the sacrifice becomes destroyed.³
3. The sacrifice (whose place is) sloping towards the south, in which the sacrificial gifts are deficient is regarded as deficient. A sacrifice which is not sanctified through the Brahṃveda (i.e. the Atharvaveda)- is the portion of the Rakṣases.
4. The whole sacrifice is four-footed and is formed by means of the functions of the four priests; and it consists of the kinds of Mantras and the priests skilled in the Vedas.⁴
5. The Brahman (-priest) may fill up all deficiency of the sacrifice with the expiatory rites, with meditations, with assents and following prayers and with offerings.

On account of this the sacrificer should choose only the

knower of the Bhṛgu and Aṅgīrasas (i.e. of the Atharvaveda) as a Brahman-priest; he (the Brahman-priest), indeed, rescues the sacrifice. Thus, says a Brāhmaṇa text.

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1. On the expression gukha, see Nir. 3.17; Kautsavaya 46: cf. BLINDS, PAD, October 1890 (in JAOI IV), p. XLVIII ff.
 2. Cf. AVŚ 11.2.25.

The words like purīkaya- and rajaśa- are very difficult to be identified with the water-beings, therefore, I have kept these words untranslated.

3. Read virisyate in place of virasyate of G's edn.
4. The four kinds of mantras are the Ṛc, Yajus, Sāman and the Atharvan mantras; and the four priests are the Hotṛ, Adhvaryu, Udgātṛ and Brahman.

II.2.6

The¹ sacrifice went away² from the gods 'saying' 'I shall not become your food'. 'No' replied the gods 'Indeed, you shall be our food'. The gods snatched it away; performed, it did not prosper. The gods said 'Performed in this way, it will not serve our purpose; come, let us gather together the sacrifice'. (They replied) 'Let it be so'. They gathered it together; having gathered it together they said to the Ásvins³ 'Do you heal it! The Ásvins are the physicians of the gods; the Ásvins are the Adhvaryus; therefore, the two Adhvaryus gather together the Gharma. Having gathered it together they say 'O Brahman, we intend to proceed with the Pravargya offering;⁴ O Hotṛ recite for the Gharma⁵, O Udgātṛ, do you chant the Sāmanā⁶. He (the Brahman) gives permission to it with the words 'Proceed with the Gharma⁷'. Impelled by the Brahman, they perform

(the Pravargya rite). This Brahman is the lord of instigations; (it serves) for the creation of instigation by Savitr. 'I heat the Gharma; ^{8'} the holy-power born; ^{9'} let this queen of fathers (go) in the beginning; ^{10'} he (the Brahman) should honour the Gharma being heated with the verses perfect in form (=indication), he should recite them like a Śastra in half verses, but omitting the Āhāvas and Pratigāras. That is perfect in the sacrifice which is perfect in form, that rite which as it is being performed the verse or the sacrificial formula indicates. He who knows thus, successfully attains the end of the sacrifice. That which is Gharma that is a divine couple; therefore, having interposed they perform (the Pravargya rite); concealed they make a pairing, they call it a divine pairing. The Pravargya-inplement (Gharma) is the male generative organ of that (Pravargya rite), the pair of tongs the testicles, the supporting pan the (two) thigh bones, the milk the seed; he places this seed of the holy-power in Agni, the birth-place of the gods for generation; the birth-place of the gods is Agni. The sacrificer goes above to the world of heaven who is composed of the ěc, ěajus, ěāman, (and) of the brahman (i.e. of the Atharvan), as immortal, of the offering, and endowed with all senses. ¹¹ As to this they say 'In the first (Soma-) sacrifice the Pravargya-rite should not be performed, because indeed, the latter (Soma-) sacrifices do not come to (the sacrificer); and he may perform that Pravargya-rite with pleasure in the sacrifice of whosoever is a learned śrotriya. It (the Pravargya-rite) is the soul of the sacrifice, so it is discerned (= said). One, indeed, offers a headless sacrifice who performs the sacrifice without the

Pravargya-rite; for this Pravargya-rite is, indeed, the head of the sacrifice; therefore one should make him perform a sacrifice accompanied with the Pravargya-rite and not without it; and it has also been said 'Four horns¹²'.

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1. This section is borrowed from AB 1.13 (cf. also AB 1.4.9). The sacrifice here refers to the Pravargya-rite.
 2. Read udakrāmat for udakramat of G's edn.
 3. Read āśvinau for āśvipau of G's edn.
 4. Vait. 13.27.
 5. Mā 8 4.9.2; TĀ 4.4.1.
 6. Mā 3 2.5.4.28.
 7. Vait. 13.28.
 8. AVP 6.16.2; Vait. 14.1.
 9. TS 5.2.7.1; AVP 5.2.2; Vait. 14.1; TB 3.12.1.1; TĀ 1.13.3.
 10. AVŚ 4.1.2a; AVP 5.2.1a; and P ivañ pitryā is read in Vait. 14.1. AVP reads ivañ pitre rāṣṭrye aśv aśva for ivañ pitryā rāṣṭrye aśv aśva of GB.
 11. AB 1.22.
 12. P of RV 4.53.3a, also occurs in Vait. 29.19.

II.2.7

The¹ gods and the seers² were in combat with the Asuras. The earth made of iron, the firmament of silver, and the sky of gold, - these citadels of the Asuras were completely conquered. The gods were defeated combat after combat; and they thought 'We have become abodeless'; therefore, let us defeat³ (the Asuras). They (the gods) made these citadels; the oblation-holder

(Navirdhāna) they made out of the sky, the Agnīdh's altar from the firmament, and the Sadas from the earth. The gods said 'Let us have recourse to the Upasads; by means of the Upasad they conquered a great citadel⁴'. They repelled (the Asuras) from these worlds,- with the first (Upasad) from the yonder world (i.e. from the heaven), with the second from the firmament, with the third from the earth. Therefore, they say 'By means of the Upasad they (the gods) conquer a great citadel'. Those (Asuras), repelled from these worlds, had a recourse to the seasons. They made up six; they (the gods) repelled them (the Asuras) from the seasons by means of the Upasads,- the first two ones (repelled the Asuras) from the yonder world, the second two ones from the firmament, and the third two ones from the earth. They (the Asuras), repelled from the seasons, had a recourse to the year. They made up twelve; they repelled them from the year by means of the Upasada,- by the first four ones (the gods repelled the Asuras) from the yonder world, by the second four ones from the firmament, and by the third four ones from the earth. They (the Asuras), repelled from the year, had a recourse to the day and night; they made up the evening, by means of it (the evening) they repelled them (the Asuras) from the night;- and they made up the morning, by means of it they repelled them (the Asuras) from the day⁵. Therefore, a cow swells in the evening (for the milking) pertaining to the morning, and in the morning (for the milking) pertaining to the evening. By means of the Upasads, they (the gods) became the repellers (of these Asuras) from these worlds. On account of this the gods became victorious and the Asuras became defeated. He who knowing thus performs the

Upasads, goes repelling his foe from all these worlds.

1. This section is copied verbatim from Kāth 24.10 and also cf. AB 1.23; MB 3.3; AS 6.2.3.1 and 'ai 5 3.3.1.
2. Read ṛṣayāś ca for ṛṣayāś ca of G's edn.
3. Read parāyānāhā iti for parāyānāhā iti of G's edn.
4. Cf. AB 1.23.
5. Cf. ibid.

II.2.8

There¹ should not be (performed) twelve Upasads in the Agniṣṭoma; (otherwise) unappeased, they would destroy (the sacrificer), there should not be (performed) three Upasads in the Ahina sacrifice. Lest a subsequent bigger Soma-sacrifice may be lost. Just as a heavy load crushes out the neck, so he would be subjected with distress. He should perform twelve Upasads in the Ahina sacrifice, (it serves) to establish and to bind (the sacrifice). There should be (performed) three Upasads in the Agniṣṭoma, it is for the sake of appeasement and non-destruction. The gods dared to get into these regions of the Asuras; them (these regions) they followed with Agni as their head; symbols of the Upasads are characterised by the word Agni. Just as the lord of the field goes² into the field (without entering into it); thus do they go without entering into these regions along with Agni as their head. He who indeed, knows these Sādhyā gods, it (the sacrifice) becomes accomplished for him. These worlds, indeed, are Sādhyā-gods. Thus, he who knows these Sādhyā-gods, it (the sacrifice) becomes accomplished

for him. He who knowing thus, performs the Upasad, becomes successful in attaining this world and yonder world.

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1. This section is copied verbatim from Kāth 8 24.10.
 2. G3 reads ksotrapatib āsetre'nvavanavanty ..., where⁹⁵ the source of this passage rightly reads ... āsetre' - nvavanavaty

II.2.9

When the Adhvaryu says¹, O Agnīdh, do thou mention the names of the wives of the gods; O Subrahmanya, do thou invoke Subrahmanya¹, the Agnīdhra, who stands behind the Ārhapatya fire turning his face towards the east without drawing the breath he calls the wives of the gods. 'Prthivī is the wife of Agni, Vāc is the wife of wind, Senā of Indra, Phenā of Bṛhaspati, Pathyā of Pūṣan, Gāyatrī of the Vasus, Triṣṭubh of the Rudras, Jaratī of the Ādityas, Anuṣṭubh of Mitra, Virāj of Varuna, Pañkti of Viṣṇu and Pīkṣā of the King Soma'. He ventures upon his foes and his foes do not venture upon him, the Agnīdhra, he who knowing thus calls the wives of the gods he ventures upon his foes.

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1. See Vait. 15.3.
 2. Ibid.

II.2.10

Just¹ as a chariot, indeed, moves on resting on the spokes one by one, so does the sacrifice resting on its bodies

one by one. 'He (the Brahman) should offer (with the butter-oblation) into the Āgnīdhriya fire before one proceeds with the actual Soma-sacrifice',² this indeed said, Bātyahavya, a descendant of Vasistha.³ If one has said 'Soma has fallen down',⁴ (he should reply) 'Do not worry proceed with the sacrifice'. In the morning, indeed, I have completely established the Soma (- sacrifice). His Soma does not fall down who knowing thus, drinks Soma. He, indeed, the same person seated on a seat drinks the Soma after mixing it up with groats. In all respects I know the sacrifice; which (the sacrifice) knows these (sacrificial bodies i.e. forms),⁵ that will not injure me. Neither Soma drink nor (any) other drink does injure him,⁶ he who knowing thus drinks the Soma. To him they say 'On what account seated on this seat do you drink the Soma after mixing it up with groats?' 'I establish the sacrifice among the divinities', this said a Brāhmana.⁷ Thus, he (the Brahman) of what learned man knowing thus, performs the expiatory rite in the sacrifice with the distress of the sacrifice; thus he establishes the sacrifice among the divinities. He should offer to ward off the distress of the sacrifice for the sake of kindredness. Thirty-three are the bodies (forms) of the sacrifice, - twenty-nine are the Stomabhāgas,³ three are the pressings and fourth the sacrifice. With the Stomabhāgas he substitutes these Stomabhāgas, with the Soma- pressings, the Soma-pressings, with sacrifice the sacrifice. Thus all its bodies (forms) are used, attained and won. 'On the instigation of the god Savitr you all eulogise for Brhaspati'.⁹ In that, indeed, the Savitr

instigated (the eulogiser) for the sake of the gods (and) because of that they (the gods) became prosperous. Therefore only instigated by the Savitr they eulogise and become prosperous. He who has a learned Brahman-priest (in the sacrifice) his Stomas become prosperous and his sacrifice becomes prosperous for the sake of his offering, cattle, and Brahman.

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1. This section is almost copied verbatim from Kāth S 34.17.
 2. See Vait. 16.5. For the word pracaritoḥ as an example of the infinitive affix tosun, see Pāṇini 3.4.16.
 3. For details about Vāsistha Sātyahavya, see MACDONELL and KEITH, Vedic Index II, pp. 292-3.
 4. Kāth S 34.17.
 5. GB reads va etān veda, whereas the parallel passage Kāth S 34.17 reads va atā veda.
 6. Kāth S 34.17 reads nainam somaḥ pīto na payo hinasti ..., in place of nainam somapīto na payo hinasti ... of GB.
 7. G's edn reads brahman..., whereas the edns of M and K correctly read brāhmaṇa
 8. Stomabhāga is the name of particular formulas (29 in number) which are employed while laying the fifth layer of bricks in the building up of the fire-altar and also in a Soma-sacrifice. Cf. PB 1.9;10 where these formulas serve as the thirty-three Stomabhāgas, see CALAND, PB Tr., p.16.
 9. Kāth S 17.7; 34.17.
 10. DEER, op.cit., § 61, Ex 25, p.273, thinks that the GB text should be emended so as to agree with Kāth S 34.17 rdhvate vajamanava rdhvate prajāva rdhvate paśubhya rdhvate brahmana; also cf. with PB 11.5.8 rdhvate'sam / vajamanava / kṛṣṇa va evaṁ veda; and TS 6.6.10.2 ubhachraṇ na rdhveta, ..., ubhachraṇ rdhveta.

II.2.11

The¹ gods and the Asuras contended among themselves. The gods were equally performing in the sacrifice; whatsoever the gods did the Asuras also did the same, they (the gods) did not attain distinction. The gods said 'You lead this sacrifice and after aparting it from the Asuras we shall extend it'. After having covered it (the sacrifice) with these 'The sacrificial formulas at the sacrifice, the faggots, hail!² they (the gods) stepped up. After aparting this sacrifice from the Asuras they extended it. The Asuras did not follow their sacrifice; because of it the gods became victorious and the Asuras were defeated. He who knowing thus after aparting the sacrifice from the Asuras extends it, he, because of himself, becomes victorious and his hateful foe is defeated. In the sacrifice which is being performed simultaneously one should offer with the sets of four (formulas) each one after the other, before the morning-litany. Of that dimension is the sacrifice. Whatever may be its dimension, he relinquishes the sacrifice (from the Asuras). He becomes equipped with sacrifice. Others become void of sacrifice. With these (sacrificial formulas) one should make offerings before the Dvādasāha. This is the Dvādasāha itself. (Through them) he (as if) performs Dvādasāha. One should offer with these before the consecration; this is the consecration itself, after having attained it (the consecration) he should touch the oblation-material at the guest-offering with these (formulas), and also with the verse, and also with the verse, the gods by means of a

sacrifice offered sacrifice to the sacrifice.

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1. This section mainly prescribes as to how the Soma-sacrifice of a rival may be frustrated, and it is in verbal agreement with Vait. 16.6.
 2. AVŚ 6.26.1a; AVP 9.2.1a; Vait. 16.6 which reads yajūṃṣi yajña; Kaus. 23.1.

II.2.12

When he (the Brahman) receives such words (from the Adhvaryu)¹, Brahman, the Soma has dropped down¹, he (the Brahman) touches the Soma and recites over it the verse 'The god Savitr deserves our adorations, he is invoked by men during the day. He who distributes the riches to men, may he bestow upon us the best wealth now²'. Then he offers (clarified butter on it) with the seven verses (beginning with)³, 'The fires, which are within the waters⁴'. Whatever part of it (the Soma) has dropped down, he makes it the call 'Svagā⁵' (i.e. offers) in the fire. Agni is the support of the benevolent offerings. And then marching forward (from the Havirdhāna hut to the Uttaravedī) he offers⁶ oblations pertaining to the drops with the verse 'The drop which has fallen down⁷! whatever drops of Soma being pressed fall down, or if a Soma-stalk falls down, he (the Brahman) makes for them the call 'Svagā' (i.e. offers) in the Āhavanīya fire for him. The Āhavanīya fire is the support of the offerings. He offers with the verse 'Whatever drop of yours falls down⁸, a drop, indeed, is very small', - Whatever shoot of yours, pressed by the arms, from the lap of

dhīṣṇā (press-bowl)¹, for pressed by the arms it 'raps down from the two press-bowls; -¹, that from the Adhvaryu or from the strainer³; -¹, that I offer to you in my mind characterised by Vāṣaṭ¹, - whereby it becomes for him as an offering characterised by the calls Vāṣaṭ and Svāhā⁹.

1. [Kāth S reads askān for askan of GB/ Kāth S 34.13; Vait. 16.15.
2. RV 4.64.1; Kāth S 34.13; TS 3.7.13.4; Vait. 16.15.
3. The seven verses recited at the time of offering of the sacrificial gifts are AVŚ 3.21.1-7.
4. Vait. 16.15.
5. For svagā + √kr (svagākaroti), see HGGELING, SBE XII, p.249, f.n. According to him, svagā, ? literally means "self-go i.e. success to him, he renders it as "he wishes him good speed" but in GB it seems to be an auspicious call like Svāha, Sāmyu etc.
6. GB reads horan juhvatī, but one would expect the sg.form juhoti for juhvatī of GB, since the other finite verbal forms are also in sg., moreover, the brahman-priest makes these offerings, therefore, in all probability, sg.form is desired.
7. See Vait. 16.17. P of RV 10.17.11; AVP 20.12.7; TS 8.2.7.3; Māi S 2.7.15; Kāth S 20.5 etc.
8. RV 10.17.12; AVP 20.12.3; VS 7.26; TS 3.1.10.1 [SB 4.2.5.2 reads grāvacruto dhiṣṇāyor unasthāt, in place of bahucruto dhiṣṇāvā unasthāt of RV, V, and GB]
9. Cf. SB 4.2.5.2.

II.2.13

The¹ seers could not see Indra face to face; Vasiṣṭha alone saw him face to face; he (Indra) was afraid 'lest he (Vasiṣṭha) may proclaim me to other seers'. He said¹, Holy lore

(Brāhmana) I shall preach you so that offspring would be generated with you as their priest; therefore do not proclaim me to other seers'. He preached him these Stomabhāgas; therefore offspring were generated with Vasiṣṭha as their priest; ²Stoma, indeed, is a share belonging to them (Stomabhāgas), that is why the Stomabhāgas have their so-called name. 'You are the ray; to you for dwelling' ³. The dwelling, indeed, is the gods; he indeed, announces the sacrifice to the gods. 'You are advance; to you for the right' ⁴. The right, indeed, is men; and he announces the sacrifice to men. 'You are following; you are connection; you are cross-piece (on the chariot-pole)' ⁵; -these (three formulas), indeed, are the three worlds, and thus he makes the sacrifice to find support in these worlds. 'You are a prop' ⁶; thus he wins rain. 'You are blowing forward; you are blowing after; thus he makes a pairing. 'You are the eager; you are the appearance; you are Auditi' ⁷. (He says) the Vasus are eight, the Rudras eleven, the Ādityas twelve, the speech thirty-second and Ivara the thirty-third; - these, indeed, are the thirty-three gods; he announces the sacrifice to the gods. 'You are force; to you to the fathers' ⁸. Thus indeed, the strength and the fathers he connects. 'You are the thread; to you for offering' ⁹. Thus indeed, the offspring and cattle he connects. 'You are wealth; to you for the plants' ¹⁰. He, indeed, makes the sacrifice to find support in the plants. 'You are victorious in the battles; to you for cattle' ¹¹. Thus

cattle and offspring he connects. 'You are the victorious;¹⁷
 Soḍasān, indeed, is the thunder-bolt; that a distorted
 thunderbolt; therefore this (sacrifice) is distorted by
 others. 'You are Nābhu (¹⁸?). Prajāpati, indeed, is seventeen-
 fold, thus he attains Prajāpati.

1. This section begins with the legend connected with the origin of the Itorabhagas, substantially the same as TS 3.5.2.1, except that GB omits very significantly the statement: tasā vāsistā kṛhāṃ kṛvāt, which is, of course, contrary to the doctrine of the Atharvan ritualists. See PLC 3.11.1, AV and GB, §73, p.119. Cf. TS 3.5.2.2; Kāth 3 37.17; PB 3.5.3.1-3; PB 18.5.24.
2. See Vedic Index II, p.7.
3. TS 3.5.2.2; Kāth 3 17.7; PB 1.9.1; Vait. 17.4.
4. Kāth 3 17.7; PB 1.9.2; Vait. 20.13 (TS 3.5.2.2 reads chārmā iya for charāṇa iya of GB).
5. GB reads anītir aśi (?) which according to PLC 3.11.2, Var. Sam., is simply a blunder for anvītir aśi. The reading anvīti-, found often as a formula, seems to be plausible. TS 3.5.2.4; Kāth 3 17.7; PB 1.9.3; Vait. 20.13.
6. TS 4.4.1.1; Kāth 3 17.7; PB 1.9.4; Vait. 20.13.
7. TS 4.4.1.1; Kāth 3 17.7; PB 1.9.5; Vait. 20.13.
8. TS 3.5.2.2; Kāth 3 17.7; PB 1.9.6; Vait. 21.14.
9. GB reads prāyo'ay anāśi, this seems to be a corrupt reading; it should be emended so as to agree with the parallel passage TS 3.5.2.3 which reads prāyo'ay anuvāsi.
10. TS 3.5.2.3; Kāth 3 17.7; PB 1.9.9; Vait. 22.4.
11. TS 4.4.1.2; Kāth 3 17.7; PB 1.9.10; Vait. 22.4.
12. Kāth 3 17.7; Vait. 22.17.
13. TS 3.5.2.3; Kāth 3 17.7; PB 1.9.12; Vait. 23.26.
14. TS 3.5.2.3; PB 1.10.1; Vait. 25.1.
15. TS 3.5.2.4; Kāth 3 17.7; PB 1.10.2; Vait. 25.1.
16. TS 3.5.2.4; Kāth 3 17.7; PB 1.10.3; Vait. 25.1.

17. Kāth 8 39.6.

18. Vait. 27.16 reads nābhur asi saptadāśa.

II.2.14

'You are overlord¹; you are the supporter²; you are the
glider³; you are the bestower of strength⁴. Outbreathing,
inbreathing, sight and hearing - these have made man⁵. He
goes to life, it is for propagation. 'You are the Trivṛt⁶;
you are the Pravṛt⁷; ^{you are the Svavṛt⁸} you are the Anuvṛt⁹; thus he makes a
pairing. 'You are the ascender¹⁰; you are the fore-mounter¹¹;
you are the after-mounter¹²; you are the mounter¹³; (you are)
indeed Prajāpati. 'You are the wealth¹⁴; you are the brilliant;
you are the gainer of good¹⁴; (you are) indeed the support.
'You are approach; you are going together; you are going up;
you are going out¹⁵; (you are) indeed the failure. Whereby
Savitṛ imprecated him (the Brahman) for the sake of the
gods; because of it the gods became prosperous; and
imprecated by Savitṛ alone they chant (the Stotras) and
become prosperous. (Brahman impels the Udgātṛ) ', Do you
chant (the Stotra) for Bṛhaspati; for Bṛhaspati belonging
to the Āṅgīrasas is the Brahman (-priest) of the gods.
With his (Bṛhaspati's) consent (the Brahman) should impel
with 'Om, hr̥, Janat¹⁶, in the morning-pressing. With the
Ṛk-verses which are accompanied on both sides with the
protected (vyāhṛtiḥ) of the Atharvans and Āṅgīrasas (i.e.
of the Atharvaveda) - with such protected (mantras) do you
chant (the Stotras). (He impels) in the midway-pressing

with -¹Om, Bhuvah, Janat. With the Yajus-verses accompanied on both sides with the protected (vyāhrtis) of the Atharvans and Āṅgirasas (i.e. of the Atharvaveda)-with such protected (mantras) do you chant (the Stotras). (He implies) in the third pressing with -¹Om, Svah, Janat.

With the Sāman-verses accompanied on both sides with the protected (vyāhrtis) of the Atharvans and Āṅgirasas (i.e. of the Atharvaveda)-with such protected (mantras) do you chant (the Stotras). And if the Soma-sacrifice is an Ahina, Ukthya, Goṣāsān, Vājapeya, Atirātra or Aptoryāman (form of the Soma-sacrifice); then he (the Brahman) consents him (to the Udgātṛ) to utter aloft (the Stotras) with all these vyāhrtis: 'Om, Bhūh, Bhuvah, Svah, Janat, Vṛdhat, Varat, Buhat, Mahat, Tat, Śam, Om;¹⁷ 'United with Indra do you chant.¹⁸ You sing and recite for me (the Maruts) who are possessed of Indra. He who knows thus and he who knowing thus offers sacrifice with the Stomabhāgas, becomes possessed of strength, prosperity and becomes most dominating.

1. TS 5.3.6.2.

2. Aś 13.3.36; Kāth 5 17.7; TS 1.10.6; Vait. 26.1.

3. TS 1.4.14.1; Mai 3 3.12.13; Kāth 5 17.7; TS 1.10.7; Vait. 26.1.

4. TS 4.4.1.3; Kāth 5 17.7; TS 1.10.3; Vait. 26.1.

5. According to GRIFFIN, *op.cit.*, § 9, Ex 3, p.11, this sentence is an example of 'Proleptic Subject Nominative'.

6. TS 16.9; TS 3.5.2.5; Kāth 5 17.7; TS 1.10.9; Vait 26.3.

7. Ibid.

9. Kāth 8 17.7; PB 1.10.9; Vait. 26.8.
 10. Vait. 26.11.
 11. TS 4.4.1.3; Kāth 8 17.7; PB 1.10.10; Vait. 26.11.
 12. T 3.5.2.5; Kāth 8 17.7; PB 1.10.10; Vait. 26.11.
 13. T 4.4.1.3; PB 1.10.10; Vait. 26.11.
 14. TS 3.5.2.5; Kāth 8 17.7; PB 1.10.11; Vait. 26.14.

According to KRITH, HOS XIX (TS Tr.), p.340, f.n.3, the reading vasvastih is confirmed by all parallel texts, but in Kāth 8 37.17 vasvastih is read by von SCHREIER who gives no variant.

15. VS 15.9; PB 1.10.12; Vait. 27.27.
 16. This section shares with Vait. 17.6; for the list of Atharvan vyāhrtis cf. GB 1.3.3; this section also prescribes the use of om and lanat, one on each side of the ordinary ones (e.g. om bhūr lanat).
 17. See Vait. 17.6.
 18. (AB 5.34 reads indravantah studhvan); Vait. 17.4.

II.2.16

He¹ who knows the extended and gone back Stomabhāgas he should be (appointed as) the Brahman (-priest) at the Soma-sacrifices being performed simultaneously by two rivals.²
 'Chant (Sāmans) for food;³ chant (Sāmans) for strength;⁴ chant at the impulse of the god Savitr.⁵ 'We invoke you-Bṛhaspati; Prajāpati; the Vasus, the gods; the Rudras, the gods; the Ādityas, the gods; the Sādhyas-gods; the Āptyas, the gods; the Vīśve Devas; all the gods- all from all sides.⁶ 'May it (strength) belong to our people alone, may he impart strength to us here;⁷ - these, indeed, are the extended and gone back Stomabhāgas-; and then he (the Brahman) while muttering

repeatedly over them (the Stomabhāgas) should look at the Brahman of the enemies (i.e. of the opposite party)⁸. Then their Brahman (-priest) falls headlong; then the sacrifice and then the sacrificer. When the sacrificer has fallen headlong, that place on which spot they offer sacrifice, falls headlong (also)⁹ - in which half part (of the sacrifice) they perform sacrifice. The gods and the Asuras extended (=performed) the concurrent two Soma-sacrifices. Bṛhaspait belonging to the Aṅgirasas was the Brahman (-priest) of the gods. He (Bṛhaspait) while muttering repeatedly over the extended and gone back Stomabhāgas beheld the Brahman of the Asuras. Then their Brahman fell headlong, then the sacrifice and then the Asuras.

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1. The value of the Stomabhāgas in overcoming the concurrent sacrifice of a rival is described in this section. Moreover, it gives the Brahmanical explanation of Vait. 17.7.
 2. See GARBE'S translation on Vait 16.6; f.n.6, where he remarks that "Vidvādha ist synonym mit Sāṁsava (S. dass i-PW); der Ansteller eines gleichzeitigen Somaopfers heisst Savrtasoma" Vait. 17.7; GB 2.2.11; cf. Savrtayajña GB 2.2.24.
 3. Vait. 17.7.
 4. Kāṭh S 34.18; Vait. 17.7.
 5. TS 3.2.7.1; Vait. 17.7; Śāṅ ŚS 6.3. 6; ŚB 4.4.6.6. ŚB reads stuta savituh prasave, this passage of GB and Vait. 17.7 reads sava in place of prasave of other texts.
 6. Vait. 17.7.
 7. Ibid.

8. CALAND, *Vait.* (Tr.), p.47, renders the expression stomabhāṣanam upari upari etc. as: "flüstere er (der Brahman jedesmal) ausser den Stomabhāṣas" i.e. "he (the Brahman) mutters on every occasion outside the Stomabhāṣas? But According to GHOSAL, *THE XIXIV* (3-4), p.49, f.n.23, the expression upari upari bears the sense of 'repeatedly', 'continuously' thus he translates it as "he (the Brahman) mutters repeatedly over the Stomabhāṣas".
9. See *ON TEL*, *op. cit.*, § 59, Ex 103, p.174.

II.2.16

The¹ gods were deprived of the sacrifice, they re-won it (the sacrifice) from the place of the Āgnīdhra's altar. Therefore, this place of the Āgnīdhra (fire) is invincible. In that he spreads (the fire) from the Āgnīdhra fire-place to the Dhiṣṇyas (hearths); thereby he again extends (=performs) it (the sacrifice) for the defeat (of the Asuras). They, indeed, glide (noiselessly and with blended body) when they proceed for the chanting of the Bahiṣpavamāna- stotra. ^{As soon as the Bahiṣpavamāna-stotra has been chanted,} (the Adhvaryu) says, 'O Agnīh, spread out the fires (on the Dhiṣṇyas), spread the strew, accomplish the sacrificial cakes. Indeed, having re-won the sacrifice they come extending it again. At two pressings (the Āgnīdhra) spreads out fires by means of embers, at the third with (flaming) splinters, for glory indeed he makes it fit.³ The Rakṣases were desirous of destroying the sacrifice of the gods from the southern direction; to them (the Rakṣases) they smote away from the Āgnīdhra fire-place; on account of it the Agnīdh (-priest) stands facing towards the south and he recites the ejaculatory response; (it serves) to overcome the sacrifice and to slay the Rakṣases.

1. See Vait. 17.12-13.1; cf. ŚB 4.2.5.11.
2. TS 6.3.1.2; ŚB 4.2.5.11; Vait. 17.12.
3. See TS 6.3.1.2.

II.2.17

Now they say¹, On what account do [the priests (who are chosen)] offer (the four) selection-offerings (i.e. the oblations on the appointment of the priests) only in a Soma-sacrifice and not in an oblation-sacrifice (havyirvaina)¹? That which is an oblation-sacrifice that, indeed, is an imperfect divine-offering; and that which is a Soma-sacrifice that, indeed, is a perfect divine-offering. On account of it they offer selection-offerings in a Soma-sacrifice alone (with the formulas): 'May I be pleased with speech;² may I be pleased with the lord of speech.³ O divine speech, may you place me into that which is the sweetest of speech.⁴ Hail to speech; hail to the lord of speech; hail to Sarasvatī, hail to Sarasvatī.⁵ In front he offers with the Mantra preceded by 'vāhā'. On account of it the speech which is let loose hereafter that carries the sacrifice with mind, with mind to the later oblation and with mind is the mind pleased. Now some offer seven oblations saying that seven metres are applied for every Mantra. Just as a girdle is put round for carrying what is pure and what is impure; similarly are these Mantras employed for carrying away what is fit for sacrifice and what is not fit for sacrifice. The regions of the gods are towards the east of the Dhiṣṇyas (hearths) and of men towards the west. Therefore, the Dhiṣṇyas (hearths) should not be approached towards the east by one who is drinking

Soma. This (world) is human; (from here) they mount the region of the gods, the Āgnīdhra's (hearth) and the Sadas respectively are their (those who mount) abode and outlet. He who without knowing this moves about (in the sacrificial place), is subjected to distress; and he who knowing this moves about, is not subjected to distress (which is) connected with the Dhiṣṇya (hearth).

1. Cf. Vait. 18.6.

2. TS 3.1.10.1; KB 10.6; Vait. 18.6.

3. Ibid.

4. TS 3.1.10.1; Vait. 18.6.

5. TS 3.1.10.1; Vait. 1.3.1; KB 10.6.

II.2.18

The¹ sacrifice, indeed, is Prajāpati; in it are all desires, all Iṣṭis, all immortality. The Dhiṣṇyas (hearths) are its guardians. While entering the Sadas one pays homage to them (the Dhiṣṇyas) with the words 'Homage, homage',² for the gods do not place aside the homage. Reverenced, they, let the performer pass on. Therefore, he proceeds to this Prajāpati, the sacrifice; (with the words) 'Homage, homage'; for the gods do not place aside the homage. Thus, herein the sacrificer attains all desires, attains all desires.

1. This section is copied almost verbatim from KB 13.1; cf. Vait. 18.11.

2. TS 3.10.9.12; AS 13.1; ŚS 9.1.1.16; whereas Vait. 13.11 reads dhishnyebhyo namo namah. According to BLOCH-FILLD, AV and GS, § 73, p.170, "The mantra, dhishnyebhyo namo namah, Vait. 13.1, is alluded to fragmentarily in ŚS, as though the Vait. occupied the place of a Samhitā". BLOCH-FILLD's argument does not seem to carry much weight since this mantra-pratīka is also found in the other texts in the same form as it is found in this text. It is just probable that the author of the Vait. might have added dhishnyebhyo with this mantra-pratīka which reading is lacking in earlier texts.

II.2.19

He who, indeed, knows those sitting in the Sadas to be the Gandharvas, he is subjected to distress caused by the Sadas. While he is about to enter into the Sadas then he should say ¹, Homage to the spectator. Agni, indeed, is the spectator; to himself he (the sacrificer) gives to him (Agni). He who knows thus he obtains full life and does not perish before old age. After having entered into the Sadas he should say ², Homage to the hearer. Vāyu, indeed, is the hearer; to himself he, indeed, gives to him (Vāyu). He who knows thus he obtains full life and does not perish before old age. While entering into the Sadas he should say ³, Homage to the proclaimer. Āditya, indeed, is the proclaimer; to himself he gives to him (Āditya). He who knows thus he obtains full life and does not perish before old age. When he has entered into the Sadas he should say ⁴, Homage to the spectator. Brāhmaṇa, indeed, is a spectator; to himself he gives to him (Brāhmaṇa). He who knows thus he obtains full life and does not perish before old age. Those sitting in the Sadas, indeed, are the Gandharvas. Thus, he who without knowing these Sadasyas to be the Gandharvas, enters into the Sadas, is subjected to distress pertaining to

the Sadas; and he who knowing them moves about, is not subjected to distress pertaining to the Sadas. On account of ^{this} the Āṅgirasas say all (this) about the Sadas and they are not subjected to distress pertaining to the Sadas. And about whom he (the Brahman) were to wish they would not be subjected to distress pertaining to the Sadas; and on account of this he should say all (this) about the Sadas to them; and (thus) they would not be subjected to distress. And about whom he wishes (that he should perish) he (indeed) perishes; whom he would like to tear off for their sake (for the sake of the Sadasyas), he (indeed) perishes.

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1. Kāṭh 8 26.12; Vait. 18.15.
 2. Vait. 18.12.
 3. Vait. 13.15; Āp ŚS 20.1.17.
 4. Kāṭh 8 26.12; Vait. 18.15.

II.2.20

Now¹ they say 'the sacrifice belongs to Indra, then why do two only at the morning-pressing use as offering verses for the Prasthita (-libations) verses manifestly addressed to Indra, namely, the Hotṛ and the Brāhmaṇācchaṇ sin: 'This Soma drink to you,² is the offering verse of the Hotṛ; O Indra, to you as a bull we,³ is that of the Brāhmaṇācchaṇsin. The others (other priests) recite the Yājñas addressed to various deities; how are their verses connected with Indra? The Maitrāvaruṇa uses as offering verse 'To Mitra we invoke;⁴ 'Varuṇa for the

drinking of Soma⁵; whatever contains (the word) 'drink' that is a symbol of Indra; thereby he delights Indra. 'O Maruts, in whose dwelling⁶ this the Potr uses as offering verse; (whose next portion is) 'He is best protected of men⁷; Indra is the protector; this is a symbol of Indra; thereby he delights Indra. 'O Agni, bring here the wives⁸; this the Nestr uses as offering verse; (whose next portion is) 'Tvastr for the drinking of Soma⁹; whatever contains (the word) 'drink' this is a symbol of Indra; thereby he delights Indra. 'To him whose food is the ox, whose food the (barren) cow¹⁰ the Agnich uses as offering verse (whose next portion is) 'Soma-backed, the creator¹¹; the creator is Indra; for this is a symbol of Indra; thereby he delights Indra. 'Indra and Agni, you have excellent wealth; come here with those gods who move in the morning for the drinking of Soma¹², this is the offering verse of the Acchāvāka, which is perfect in itself. So, indeed, are these verses to Indra (perfect in their form); in that they are addressed to various deities; thereby he delights the other deities. In that they are in the Gāyatrī (metre), thereby they are connected with Agni; with them (the verses) the triad (i.e. Indra, all the deities and Agni) is attained.

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1. This section is purloined word for word from AB 6.10.
 2. RV 3.65.3a; AB 6.10; KB 13.6.
 3. RV 3.401a; AVŚ 20.1.1a; AB 6.10; TB 23.3; Vait. 19.6.
 4. RV 1.23.4a; SV 2.143a; AB 6.10; KB 23.3; PB 11.7.3.
 5. RV 1.23.4b; SV 2.143b; AB 6.10.

6. RV 1.86.1a; AVŚ 20.1.2a; VS 3.31a; TS 4.2.11.1a; AB 6.10; KB 23.3; SB 4.5.2.17.
7. RV 1.36.1c; AVŚ 20.1.2c; VS 3.31c; TS 4.2.11.2; AB 6.10; SB 4.5.2.17c.
8. RV 1.22.9a; VS 26.20a; AB 6.10; KB 23.3.
9. RV 1.22.9c; VS 26.20c; AB 6.10.
10. RV 3.43.11a; AVŚ 3.21.6a; AVP 3.12.6a; TS 1.3.14.7a; Ma1 S 2.13a; Kāth S 7.16a; AB 6.10; KB 23.3.
11. RV 3.43.11b; AVŚ 3.21.6b; AVP 3.12.6b; TS 1.3.4.7b; Ma1 S 2.13.13b; Kāth S 7.16; AB 6.10.
12. RV 8.38.7a; AB 6.10; KB 23.7; GB 2.3.15a.

II.2.21

All¹ of them, indeed, at the midday (-pressing) use for the Prasthite libations² verses manifestly addressed to Indra. Some use verses containing (the words) 'penetrate towards'. The Atr uses as offering verse 'Drink the Soma towards which o dread one, you have penetrated³'. The Mitravāruṇa uses as offering verse 'You drink it, who are impetuous, penetrating⁴'. The Brāhmaṇecchaśin uses as offering verse 'You drink as of old; let it delight you⁵'. The Potr uses as offering verse 'Come here, Soma-lover they call you⁶'. The Neṣṭr uses as offering verse 'Yours is this Soma; you come here⁷'. The Acchāvāka uses as offering verse 'For Indra the Soma draughts found aforetime⁸'. The Agnīdh uses as offering verse 'Filled is his cup; hail!⁹'. Thus these verses contain (the words) 'penetrate towards'; Indra did not win in the morning-pressing; with these (verses) he 'penetrated towards' the midday-pressing. In that (midday-pressing) with these (verses) he 'penetrated towards' the midday-pressing, therefore, these verses do contain (the words)

'penetrate towards!'

1. This section is copied verbatim from AB 6.11.
2. For the Prasthitas, see Āś ŚŚ 5.5.19 and Śāñ ŚŚ 7.17.6-11.
3. RV 6.17.1a; AB 6.11.
4. RV 6.16.2a; AB 6.11; TB 2.6.8.1a.
5. RV 6.17.3a; AVŚ 20.3.1a; AB 6.11; TB 2.6.8.11a.
6. RV 1.14.9a; AVŚ 20.8.2a; AB 6.11.
7. RV 3.35.6a; VS 26.23a; AB 6.11.
8. RV 3.36.2; AB 6.11; TB 2.4.3.12.
9. RV 3.32.15a; AVŚ 20.3.3a; AB 6.11.

II.2.22

As¹ to this they say '(knowing that) the third pressing is connected with Indra and the R̥bhus, then why does he, the Hotṛ alone at the third pressing use for the Prasthita libations² what is manifestly (a verse) to Indra and to the R̥bhus 'O Indra with the R̥bhus, full of strength, the well blended³, while the others (other priests) use (verses) to various deities and how are these (verses) connected with Indra and the R̥bhus? The Vaitrāvaruṇa uses as offering verse 'O Indra and Varuṇa, drinkers of the pressed (Soma) drink this pressed (Soma-juice)⁴; in 'Your chariot the sacrifice for the enjoyment of the gods⁵, he, indeed, mentions many; that is a symbol of the R̥bhus. The Brāhmaṇācchamsin uses as offering verse 'O R̥ghaspati, you and Indra, drink the Soma⁶; in 'Let the drops well-formed enter you⁷, he, indeed, mentions many; that is

a symbol of the Ṛbhus. The Potr uses as offering verse 'May the steeds, swift steading, bring you here; in 'Swiftly leaping, come you (the Ṛbhus) forward by means of their arms (i.e. on their backs), he, indeed, mentions many; that is a symbol of the Ṛbhus. The Neṣṭr uses as offering verse 'You come to us as at home, easily invoked; in 'You come, he, indeed, mentions many; that is a symbol of the Ṛbhus. The Aochāvāka uses as offering verse 'O Indra and Viṣṇu, drink of this sweet drink; in 'The sweet Soma juices of you two have come, he, indeed, mentions many; that is a symbol of the Ṛbhus. The Āgnīdhra uses as the offering verse 'This praise to Jātavedas who does deserve it; in 'Like a chariot let us magnify with devotion, he, indeed, mentions many; that is a symbol of the Ṛbhus. So, indeed, are these verses addressed to Indra and the Ṛbhus. In that they are addressed to various deities, thereby he delights the other deities. In that they consist mainly of Jagatī verses, and the third pressing is connected with the Jagatī, indeed, (they serve) to make the pressing perfect.

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1. This section is copied verbatim from AB 6.12.6 ff.
 2. For the Prasthita libations see Āś ŚS 5.5.19; Śāh ŚS 3.8.4-12.
 3. RV 3.60.5a; AB 6.12.6.
 4. RV 6.68.10a; AVŚ 7.58.1a; AVP 20.6.5; AB 6.12.7; GB 2.4.15.
 5. RV 6.68.10c; AVŚ 7.58.1c; AB 6.12.7.
 6. RV 4.60.10a; AVŚ 20.13.1a; AB 6.12.8; GB 2.4.16a; Vait. 22.21.

7. RV 4.60.10c; AVŚ 20.13.1c; AB 6.12.8.
8. RV 1.35.6a; AVŚ 20.13.2a; AB 6.12.9.
9. RV 1.35.6b; AVŚ 20.13.2b; AB 6.12.9.
10. RV 2.36.3a; VS 26.24a; AB 6.12.10.
11. RV 6.69.7a; AB 6.12.11; GB 2.4.17.
12. RV 6.69.7c; AB 6.12.11.
13. RV 1.94.1a; AVŚ 20.13.3a; Vai S 2.7.3; AB 6.12.12;
PS 13.8.1; AĀ 1.5.3.14, AVP12.1.12.
14. RV 1.94.1b; AVŚ 20.13.3b; SV 1.66b; Vai S 2.7.3b;
AB 6.12.12, AVP12.1.1b.

II.2.23

They (the priests) utter the speech containing (the word) 'discerning' and proclaim the speech containing (the word) 'satisfied'.¹ They address the holy lore (Brāhmaṇa) belonging to Prajāpati with the word 'satisfied'. They speak the truth. Now the sight is truth (deposited) among men; therefore to him who narrates they say 'Have you seen? If he replies 'I have seen', then they believe him'. But if a man himself sees, he does not believe even many (other persons).² Therefore, they utter the speech containing (the words) 'discerning' and 'satisfied'; their speech is uttered as essentially true.³

1. See BLOOMFIELD, AV and GB, § 73, p.120; also AB 1.6.3 ff. For vicakṣanavati and canasitavati speech cf. Baudh ŚS 6.6; Vaikh ŚS 12.11.

2. See AB 1.6.3 ff.

3. Cf. ibid.

II.2.24

The New and Full-moon sacrifices, indeed, are an oblation offered at the same time¹. To somebody's sacrifice do the gods come and to somebody's do not come. This day (i.e. the day of the New-moon and Full-moon sacrifice) is common to all the sacrificers; therefore, he (the sacrificer) should receive the divinities on the previous day. He who, indeed, receives the divinities on the previous day, to his sacrifice (the divinities) come on the following day². Therefore, he should mutter the four verses of the Vihavya hymn³. They are considered to be the knowers of the sacrifice and the Soma sacrifice is considered to be coming together; thus, the sacrifice comes together with the sacrifice.

1. For the savrtayajña (according to the edns of M and K savrtayajña) see Gauthier's note on Vait. 16.6; and cf. GB 2.2.11; 16.

2. See CHITTEL, op. cit. § 59, Ex 37, p.179. See Kāth 3 31.16.

3. RV 10.128 is called the Vi(havya) hymn.

PRAPĀTHAKA III

II.3.1

The¹ Vasaṭ call is a vessel of the gods; in that he says the Vasaṭ call; thus indeed, with a vessel of the gods he delights the deities. And when he says '(the oblations) becoming eagerly desirous' he delights (the deities) in regular order; so indeed, he delights those deities. In that he says a second Vasaṭ call.² Just as in this world a man delights horses or cows by renewed attention, so indeed, he delights the deities (by renewed attention); in that he says the second Vasaṭ call. 'These fires they worship' they say 'the Dhiṣṇyas (altars or hearths); then why do they offer in the former fire; and say Vasaṭ call in the former?' In that with 'O Agni, enjoy (the portion of) the Soma',³ he says the second Vasaṭ call, thereby he says the Vasaṭ call and delights the Dhiṣṇyas.⁴ 'They partake of the Soma draughts when complete,' they say 'for whom he does not say the second Vasaṭ call;⁵ then they say, 'What now is the Sviṣṭakṛt portion of Soma?' In that with 'O Agni, enjoy (the portion of) the Soma', he says the second Vasaṭ call, thereby they partake of the Soma draughts when complete; they say, 'This is the Sviṣṭakṛt portion of the Soma; in that he says the second Vasaṭ call.'

1. This section is copied almost verbatim from AB 3.5.

2. See KEITH, HOS XXV, p.169, f.n.2 under AB 3.5. According to him "the term means that there is a second vaṇ 3 ṣaṭ with the words somasva'gne vihi 3 (see HILLEBRANDT,

Ritual Literature, p.102; CALAND and HENRY, L' Agnistoma, p.234). Cf. As SS 5.5.19; Śāñ SS 7.3.6; Vait. 13.10; Ap SS 19.3.1. The repetition of the vaṣaṭ follows from As SS 1.5.5; Śāñ SS 1.1.39, and the words above are not the anuvāṣaṭkāra. It is correctly explained by BR VI.324.

3. AB 3.5.4; Ās SS 5.5.19; Śāñ SS 7.3.4; Vait. 19.10; Āp SS 19.3.1.
4. The parallel passage AB 3.5.5 reads asamsthītān in place of samsthītān of Q.
5. See KEITH, HOS XXV, p.165 , f.n.1, under AB 2.28.

II.3.2

The¹ Vaṣaṭ call is a thunderbolt; he (the sacrificer) should think of him in mind whom he hates, then he should say the Vaṣaṭ call; indeed, he places the thunderbolt in him (i.e. in that foe). In the Vaṣaṭ call he says (the word) 'six; the seasons are six; (it serves) to win the seasons. He says the Vaṣaṭ as the Vaṣaṭ call; va is yonder (sun), ṣaṭ (six) the seasons; thus indeed, he places him in the seasons, he establishes him in the seasons. As to this (Hiranyadant) Vaiśa² used to say 'These six he thereby establishes; the sky is established on the firmament, the firmament on the earth, the earth on the waters, the waters on truth, truth on the holy-power (Brahman), the holy-power on fervour. Indeed, these deities which are worth finding support³ they find support, and later on all this finds support (whatever is worth finding support); and he who knows thus he finds support with offspring and cattle.

1. This section is modelled after AB 3.6.

2. The parallel text AB 3.6.3 reads hiraṇyadanuḥaḥida, whereas GB has short form yaḥida in place of hūḥida of AB. Cf. KEITH, AA 2.15, p.206, f.n.5; and see, Vedic Index II, p.506.
3. G's edn reads pratisthānyāḥ, whereas the correct reading should be pratisthānyāḥ which is found in the edns of M and K.

II.3.3

Indeed,¹ there are three Vṛṣaṭ calls- the thunderbolt, the hider of his abode, the empty. The Vṛṣaṭ call which he makes aloud and forcibly is the thunderbolt; it he hurls as missile at the rival who hates him to lay him low whom he should lay low.² Therefore the Vṛṣaṭ is to be said by one possessed of rivals. That which is even, continuous, and without loss of (part of) the verse,³ (that) is the hider of his abode; on it (the Vṛṣaṭ call) depend offspring and cattle; there the Vṛṣaṭ call is to be said by one desiring offspring and cattle. That one wherein the ṣaṭ fails,⁴ is the empty; he empties himself, he empties the sacrificer; the utterer of the Vṛṣaṭ call becomes worse, he becomes worse for whom he says Vṛṣaṭ call. Therefore, he should not desire it. 'He should, indeed, consider the good and evil of the sacrificer', he used to say, 'whose utterer of the Vṛṣaṭ call is he?'⁵ He should do to him herein as he may desire. If he were to desire of a man 'As he has been before sacrificing, so let him be after sacrificing', he should say the Vṛṣaṭ call for him as he recites the ṛg for him; thus indeed, he makes him the same. If he were to desire of a man 'Let him be worse', he should recite the ṛg for him in a more raised tone; he should say the Vṛṣaṭ call in a more depressed tone; thus indeed,

he makes him worse. If he were to desire of a man 'May he be better', he should recite the ṛg for him in a more depressed tone, he should say the Vasaṭ call in a more raised tone; thus indeed, he makes him better. From prosperity he places him in prosperity.

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1. This section is copied verbatim from AB.3.7.
 2. GB reads starīṭave, whereas the parallel text AB 3.7.3 reads starīṭaval.
 3. The parallel text AB 3.7.4 reads atha yāḥ saṁṣaṁ sāntato'-nirhānareṣaḥ sa dhāmacchat, whereas GB reads atha yāḥ sāntato nirhānareṣat sva dhāmacchat. The reading nirhānareṣat of GB is most corrupt; there, one would like to amend the text in accord with the parallel text AB 3.7.4 which reads anirhānareṣaḥ.
 4. According to Śāyana (AB 3.7.6) ṣaṭ = vaṣaṭ and the loss is a low pronunciation. In EITB's opinion (EITB XIV, p.169, f.n.2 under AB 3.7) "the sense seems to be that the ṣaṭ is lost through imperfect utterance".
 5. The parallel passage AB 3.7.8 reads ya'sya hotā avīṭ for ya'sya vaṣaṭkarta bhavati of GB.

II.3.4

He should say the Vasaṭ call while meditating on the deity in mind for whom the oblation is taken; thus indeed, openly he delights that deity; before all eyes he receives (offers to) the deity.¹ By means of the ṛg the Vasaṭ call is to be jointly uttered; it is for joining (with the sacrifice). He who knows thus, is joined together with offspring and cattle.

1. Cf. AB 3.8.1; Nir. 8.22.

II.3.5

The¹ Vasaṭ call is a thunderbolt; indeed, it shines when hurled if not appeased. Hardly any one knows the appeasing or foundation thereof.² From it even now there is often death, as it were. Of it the appeasing and foundation is 'speech'.³ (Therefore) after every Vasaṭ call he should recite as accompaniment 'Speech'. With 'O Vasaṭ call, do not injure me; let me not injure you;⁴ with the great I invoke mind, with cross - breathing body;⁵ you are a support;⁶ while winning support he may make me attain support.⁷ As to that he³ used to say 'That is long, yet it is impotent'. With 'Force, strength, force',⁹ he should recite it (with the Vasaṭ call) force and strength are the two dearest forms of the Vasaṭ call; indeed, he makes it (the Vasaṭ call) prosperous with its two forms; with dear form he does prosper who knows thus.

1. This section follows AB 3.3.2 ff.

2. See J. Gonda, Loka-World and Heaven in the Veda, (Amsterdam 1966), p.31. According to him "A pratiṣṭhā means stability and protection against the ever impending dangers and disasters of the unstable and transitory mundane condition, steadiness and stability which extend themselves into the transcendental sphere and are indispensable for any form of well-being and happiness". On the expression santi-, see D.J. Hoern, Santi (A contribution to Ancient Indian Religious Terminology), ('8-Gravenhage 1951). The term santi- refers to "impunity from dangerous influences, appeasement, 'peace, the state of being faustus"

3. AB 3.3.2, SB 2.2; AĪ 5.1.5.9 etc.

4. AB 3.3.3.

5. Ibid.
6. Ibid. G's edn reads pratisthisi which reading should be amended to pratisthāsi.
7. The parallel passage AB 3.3.3 reads pratisthām gaccha pratisthām mā gamaya, whereas GB (the edns of M and K) has gacchan and gamayet for gaccha and gamaya of AB. G's edn reads gaccha in place of gacchan of the edns of M and K. Here I have adopted the reading gacchan ... gamayet.
8. As śauṣṭiki is often cited in Kb, so Aitareya is meant in the parallel passage AB 3.3.4. In this passage the word sa seems to refer to the bṛhvaṅkīrovid i.e. to the knower of the Atharvaveda.
9. AB 3.3.4.

II.3.6

Indeed,¹ the Vaṣaṭ call is speech and outbreathing and inbreathing; they (Viz. speech, outbreathing and inbreathing) depart in different directions whenever the Vaṣaṭ call has been uttered.² Then he accomplishes with 'Speech, force, strength; force, outbreathing and inbreathing be in me;³ and indeed, the Hotṛ establishes speech and outbreathing and inbreathing in the self. He lives a full life who knows thus; he does not perish before old age. He touches (when the Soma is drunk) with the verse 'O drop, be propitious when drunk; O Soma, be highly gracious (to us) like the father to the son. O Soma, highly extolled and energetic (in love) as a friend to a friend, may you extend our (span of) life to live long.⁴ If not touched this (drink) is liable to destroy the life of the sacrificer (thinking) 'An unworthy one is partaking of me'. In that he touches (himself) with it, thus

indeed, he prolongs life for him⁵. With the two appropriate verses 'Swell up⁶ and 'Let the milk unite for you⁶; they make the goblet full: that which is appropriate in the sacrifice (that) is perfect.

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1. The former part of this section follows AB 3.8.9-11.
 2. See GILFILL, *op. cit.*, § 60, Ex 32, p.204. This sentence according to GILFILL is an example of 'the Absolute Locative'.
 3. VS 36.1; AB 3.8.9; Vait. 19.9.
 4. RV 8.48.4; Vait. 19.18.
 5. The latter part of this section is reproduced with a verbal change from AB 7.33.6 ff.
 6. RV 1.91.16 and 18.

II.3.7

The¹ offerings to the seasons² are the breaths; in that they proceed with the offerings to the seasons, thus indeed, they place the breaths in the sacrificer. Six (priests) recite the Yājyā containing (the word) 'With the season (ṛtunā)¹; thus indeed, they place outbreathing in the sacrificer; four (priests) recite the Yājyā containing (the word) 'With the seasons (ṛtubhiḥ)¹; thus indeed, they place inbreathing in the sacrificer; subsequently twice (the word) 'With the season (ṛtunā)¹; thus indeed, they place cross-breathing in the sacrificer. This collected breath is divided³ in three ways-outbreathing, inbreathing and cross-breathing. Therefore, if the sacrificer were to be intensified elsewhere

than this (offering to the seasons) he lives a full life; he prospers in this world and attains imperishable immortality in the world of heaven. These offerings to the seasons³ are, indeed, these vital airs. Therefore, after it they without taking in breath⁴ recite the offering verses, it is for the continuity of the breaths, in the offering the breaths are continued, as it were; and the seasons, indeed, are the offerings to the seasons. The second Vasaṭ call is an ending. If one were to utter the second Vasaṭ call (in connection with the seasonal offerings) he would put an end to the endless seasons; if any one were to say of him: 'He has put an end to the endless seasons, there will be a bad year', it would surely happen so.⁵

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1. This and the next section treat the seasonal cups; and it is identical with AB 2.29.
 2. AB 2.29 and KB 13.9 deal with the offerings of cups to the seasons; see SB 4.3.1; As SB 5.8; Śaṅ SB 7.3; cf. TS 6.8.3.2. The twelve seasonal cups are drawn alternately by the Adhvaryu and Pratiprasthātṛ- the first two and the last two simultaneously, the others singly, so that the one enters the cart-shed while the other leaves. (For further details, see EGGERLING, SBE LXVI, p.319, f.n.1). Thus the offerings to the seasons and various deities by the different priests are made, the gods being invited partake with the seasons.
 3. The parallel passage AB 2.29.5 reads vihitaḥ for vihṛtaḥ of GB.
 4. G's edn reads anavānanto ..., whereas the edns of M and K correctly read anvānaḥ tato
 5. See GZ TEL, op.cit., § 29, Ex.6, p.56. According to him "the reading of GB text in Bibl. Ind. samastisthi/yo dukkham anubhaviṣatiti (the mss. read samastistivo dupsavama and samastistipamup svanaḥ) must be emended, as is

done in Gaastera's edition, to agree with AB!

The kh in dukhkhan of the Bibl. Ind. stands for g,
cf. WACKERJACKE, Altind. Gr. I, § 113, p.136.

II.3.8

As to this they say¹ '(knowing that) the Uaitrāvaruṇa gives out calls to the Hotṛ with 'Let the Hotṛ recite the offering verse; 'let the Hotṛ recite the offering verse'², then why does he give out calls with 'Let the Hotṛ recite the offering verse; 'let the Hotṛ recite the offering verse' to the Hotṛāsinsins who are not Hotṛs? The Hotṛ is speech, all the priests are breath; thus indeed, he says in effect 'Let speech recite the offering verse; 'let speech recite the offering verse'. The seven Hotṛs, moreover, are all these; further it is said in the verse 'The seven Hotṛs offer (=recite) for the respective seasons'³. And those who (offer) afterwards (that serves) to bring consanguinity to twelve verses⁴. These (seasons), indeed, are twelve; the year has twelve months⁵; Prajāpati is the year; Prajāpati is the sacrifice. If he were to eat, then any one should say of him 'Food over which no second Vaṣaṭ call has been uttered⁶ is indomitable; he (the sacrificer) has separated himself (from the breath); he will not live', so would it be. If he were (not)⁷ to eat; (and any one were to say of him) 'Food is breath; he has separated himself (from breath)', it would happen so. He should smear, as it were; and sniff it, both here and in the case of (the cups) for two deities; this is the rule which they proclaim. In that these two Adhvaryus cross

each other,³ and neither interferes with the other; therefore, season does not interfere with season.

1. The former part of this section corresponds to AB 6.14.5; cf. KB 13.9.
2. AB 6.14.5; KB 13.9.
3. See VS 23.53 d; the parallel text KB 13.9 reads ṛtūṣo vajanti for ṛtuthā vajanti of GB.
4. G's edn reads atha va uparistād dvādaśarca-lāṁitāvai. The edns of M and K have the readings: atha va uparistāt saṁvatsarah ..., and ... urāṇo dvādaśarca-lāṁitāvai respectively. All belonging to M.I, Poona, agree with G's edn.
5. Read dvādaśa- for dvadāsa- of G's edn.
6. GB reads bhāṣo'nyasatartah, whereas the correct reading should be bhāṣo'nyasatartah.
7. The parallel text KB 13.9 reads ... yo na bhaksaret, therefore, GB also requires the negative particle na.
8. GB reads vyachicarato ..., here the most appropriate reading should be vyaticarato ..., which is in agreement with the parallel text KB 13.9.

II.3.9

In¹ that Prajāpati, indeed, created offspring; he, indeed, created them while they were exhausted; he snuffed² them with the sound him. These offspring injured the horse;³ on account of it the horse is bound; that, indeed, is the sacrifice in which the offerings are prepared and Soma is pressed out, victim is offered (=slaughtered). Prajāpati by means of the sound him snuffles one who is struck down; it is for the striking down of the sacrifice, for winning over of the

sacrifice and for efficaciousness of the sacrifice. because of this the sound hiṁ is uttered; and also the father who cares about his sons, becomes superior (among others); Prajāpati snuffles him. The bird who sits silently over the egg, she is not impelled; therefore, she also utters the sound hiṁ. Now, indeed, they say 'The great seer, indeed, saw that (the sound hiṁ) which is to be sung at the beginning of the sacrifice. Therefore, that which is to be sung at the beginning of the sacrifice that is the sound hiṁ. To it (the sound hiṁ) the gods and seers proclaimed 'Let him be Vasiṣṭha who perceived that which is to be sung at the beginning of sacrifice'. Therefore, that which is to be sung at the beginning of the sacrifice that is the sound hiṁ. On account of it he became superior among the gods. On account of that he is (called) superior, and on account of the same he is (called) Vasiṣṭha (lit: most shining). Therefore, in which (sacrifice) there be a Vasiṣṭha as a priest (Brāhmaṇa), he (the sacrificer) should not exclude him from the (payment of) sacrificial fee⁴. Thus indeed, his sound hiṁ becomes delighted. In that the gods and seers saw the Ṛc and Sāman; those (seers), indeed, used to see them both. because in that they saw them both, on account of it they milked out all this milking. Ṛc and Sāman are the two milked out exhausted ones; they swell by means of the sound hiṁ, and indeed, by means of the sound hiṁ the swelled Ṛc and Sāman milked out the milking for the sacrificer. Therefore, the Adhvaryus after having uttered the sound hiṁ press out the Soma; the Udgātṛs after having uttered the sound hiṁ eulogise by means of the Sāman; after having uttered the sound

hiṁ praising they (the Hotṛs) perform the function of the Hotṛi by means of the ḥc; and after having uttered the sound hiṁ the Adhvaryus perform the function of the Brahmaṇ.⁶ Therefore, the sound hiṁ is uttered; Prajāpati snuffed it (the sound hiṁ) Now they say 'The cow alone fulfils the vow of Prajāpati; both animals which are domestic ones and which are wild ones they are dependent upon that (vow of Prajāpati).

1. "This section presents a legendary explanation of the sound hiṁ (Vait. 20.15-16); and it is written in good archaic Brāhmaṇa language, and derives some interesting illustrations from every day life" (LOFTFIELD, op. cit., § 79, p.120).
2. Read hiṁkāraṇa for hiṁkāraṇa of G's edn.
3. The reading tāḥ prajā āśvārāṇaḥ tad badhyate according to G is corrupt. But here I think that if the aran were to be taken as a verbal form in imperfect third person plural from var (ā Vx → reck) meaning 'to injure, inflict etc.', then it would solve the difficulty. VEDIC LEXICON, VPK, B and Ar, has not recorded this verbal form.
4. Read svāt tam for svānt tam of G's edn.
5. The functions of the four priests viz. the Hotṛ, Adhvaryu, Udgātṛ and Atharvan (=brahmaṇ) are described here in the usual Atharvanic manner where the function of the Brahmaṇ is performed by the Atharvan priest.

II.3.10

'The¹ subjects of the gods must be brought into order', they say, 'The metre must be made to rest on the metre.' 'Let us both praise² is his (Hotṛ's) call of three syllables at the morning-pressing 'Let us both praise, o divine one³ is the response of the Adhvaryu in five syllables; that makes up eight

syllables; the Gāyatrī has eight syllables (in each pāda);
 they indeed, place the Gāyatrī in front at the morning-press-
 ing. He (the Hotṛ) says 'The hymn has been recited⁴', having
 recited in four syllables; 'yes, reciter of hymns⁵' replies the
 Adhvaryu in four syllables; that makes up eight syllables;
 the Gāyatrī has eight syllables; thus indeed, they place the
 Gāyatrī on both sides at the morning-pressing. 'O Adhvaryu,
 let us both praise⁶ is his (Hotṛ's) call of six syllables at
 the midday (-pressing); 'Let us both praise, o divine one'
 is the response of the Adhvaryu in five syllables; the
 Triṣṭubh has eleven syllables (in each pāda); thus indeed,
 they place the Triṣṭubh in front at the midday (-pressing).
 He says 'The hymn has been uttered to Indra⁷', having in six
 syllables; 'Yes, reciter of hymns, do you offer (=recite) the
 Yājñā⁸, the Adhvaryu gives his response in five syllables;
 that makes up eleven syllables; the Triṣṭubh has eleven
 syllables; thus indeed, they place the Triṣṭubh on both sides
 at the midday (-pressing). 'O Adhvaryu, let us both praise⁹'
 is his (Hotṛ's) call of seven syllables at the third pressing;
 'Let us both praise, o divine one' the Adhvaryu gives his response
 in five syllables; that makes up twelve syllables; the Jagatī
 has twelve syllables (in each pāda); thus indeed, they place
 the Jagatī in front at the third pressing. He says 'The
 hymn has been uttered to Indra, to the gods¹⁰' having recited
 in nine syllables; 'Yes, the reciter of hymns' the Adhvaryu
 gives his response in three syllables¹¹; that makes up twelve
 syllables; the Jagatī has twelve syllables; thus indeed, they

place the Jagatī on both sides at the third pressing. Thus indeed, he establishes the metre on the metre. He who knows thus, brings the subjects of the gods into order. This verse has been said 'That the Gāyatrī is deposited on the Gāyatrī.'¹²

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1. This section is copied almost verbatim from AB 3.12 (cf. KB 14.3); see Vait. 20.15 ff.
 2. GB 2.3.16; Vait. 20.15.
 3. Vait. 20.19.
 4. TS 3.2.9.13; AB 3.12.2; Vait. 21.5.
 5. AB 3.12.2;3.
 6. GB 2.4.4; Vait. 20.13.
 7. TS 3.2.9.2; AB 3.12.3; Vait. 21.5.
 8. This expression occurs only here.
 9. GB 2.4.13; Vait. 20.18.
 10. AB 3.12.4; Vait. 21.5.
 11. The parallel passage AB 3.12.4 reads exādasāksaram for navasāram of GB and one syllable in place of three syllables in response of the Achvāryu.
 12. RV 1.164.23a; AVŚ 9.10.1a; AVP 16.63.1a; AB 3.12.6a; KB 14.3a.

II.3.11

There¹ are varied metres in between the pits, as it were; these two are the most firm, the strongest, the untroubled², divinities, with these two he commences. (With the one hymn should he mount); that is the symbol of mounting

without falling into a pit and is leading to heaven.³ (When there occurs in the one hymn a difference of authorship), then without taking breath he should step over. The Pranava is immortality; thus by immortality he passes over death; just as one steps over a pit by means of a roller or beam; thus indeed, with the Pranava he continues; the Pranava is holy-power (Brahman). With the holy-power he continues the holy-power for him (the sacrificer). The Pranava⁴ should be uttered pure for those who desire offspring; with ṃ at the end for those who desire support. Some say 'The Pranava should have ṃ at the end', but the rule is that it should be used pure. The Pranava is investigated, and therefore 'It is pure here, it is in full form here.' The Pranava should be pure during the recitation of Śastras and other recitations, thus said Kauṣītaki.⁵ Thus is continuity. It should have ṃ at the end for the sake of a ^a pause, the pause is a support; indeed, (it serves) for a support. Indeed, (the two serve) to obtain both desires. These two are the carryings of the metres; they carry the subsequent metre over the preceding metre. He does not injure his life by means of the metre is carried over the metre.⁶ When he is passing over, he should pierce him with his mind whom he hates, as it were; in the fractures of the metres he either goes to ruin or is crushed. Thrice he recites the first (verse) and thrice the last; thus indeed, he ties the ends of the sacrifice⁷, for firmness, for might, to prevent slipping.⁸ Though the metre were to be united (= employed) at the morning-pressing even then (its) form is to be recited

with the form of the Gāyatrī by means of the half verses and by means of the form of the morning-pressing. In this place the Tristubh and Jagatī should be (recited) by verse-halves, whatsoever metre is employed at the morning-pressing, the reciting should be done by verse-quarters in the case of these two metres. That is the rectitude.

1. This section illustrates Vait. 21.3-4; and is copied with alterations from KB 11.4 and 8.
2. GB reads nānatre which appears to be a corrupt reading; therefore, on the basis of the parallel text KB 11.4 the reading should be emended to anatre.
3. GB omits the reading samānena sūktena samārohet of the parallel text KB 11.4. Uttāra, H. XIV, p.410, f.n.3, under KB 11.4, explains the avoidance of gargas by means of samarohaniya verses: "The three kratus have parts in Gāyatrī, Anushtubh, Tristubh, Brhātī, Ugnih, Jagatī, Pañatī. Hence there are breaks in the metre; but in the case of the samarohaniya verses they are all to be treated as in a single hymn, disregarding differences of hymn (arṣeya-). On this plan the occurrence of gargas is avoided. On the verses which are reduced to 360 by some, see Anartīya on Śaṅ 33 6.6.39 seq".
4. See KB 11.5. The pure utterance of the Praṇava is ॐ 3 and not ॐ ३ ॐ.
5. See FLORENTFIELD, AV and GB, § 65, p.102, where he remarks on the expression iti ha smāha kausitāsih. Throughout the text the Atharvavedin borrows the ṛsis along with the passage in which they appear.
6. GB reads chandasām chandap ..., the reading chandasā in this place would imply better sense, which is also found in the parallel text KB 11.5. Read atipraṇḍham in place of atipraṇḍham of G's edn.
7. GB reads ... barhiso nahvati, whereas the parallel text AB 1.13 rightly reads barṣau. GB should be emended in accord with AB.
8. Cf. TS 2.5.7.1.

II.3.12

Now¹ (we shall speak about) the morning-pressing of the one day (Soma-) sacrifice. In the bahispavamāna (-stotra) the death marched forth against Prajāpati, the performer of sacrifice with the help of the noose of the death.² He (Prajāpati) proceeded to the Ājya (-śāstra) with a Gāyatrī verse belonging to Agni. The death, indeed, gazing on Prajāpati, followed him. For him it waited in the Sāmans and Ājya (-śāstras) (?? sāmāivaśvasīdat).³ He proceeded to the Praūga with a verse belonging to Vāyu. The death gazing on Prajāpati, followed him. For him it waited in the Mādhyamīna Pavamāna. He proceeded to the Marutvatīya (-śāstra) with a Tristubh verse belonging to Indra. The death, indeed, gazing on Prajāpati, followed him. He (Prajāpati) first waited in the Stotriya of the Niṣkevalya (-śāstra) with it (the death) in the Draviṣa (-śāman).⁴ He (Prajāpati) overthrew it (the death). Therefore, he who knowing (this rite) waits in front he overthrows it (the death). The death having no opportunity ran away, and the other (Prajāpati) recited the Niṣkevalya (-śāstra). Therefore, the Hotṛ begins only one Uktha (-śāstra) with the Marutvatīya (-śāstra). The death here left Prajāpati behind.

1. The legend of this section is similar to AB 3.14.

2. VEDH. BANSIDH, VPK, B and Ār, p.719 reads bahispavamānah, but in accord with the context the correct reading is bahispavamāna (loc.sg.).

3. GB reads sāṁīvesthasīdat (?). G in her f.n. to the text and VISHVA KAMRU, VPK, B and Ar, p.1069, emend this reading to sāṁīvesthasīdat. If it were to be accepted as a correct reading then it would "it (the death) waited in the Sāmāns and Ajya (-śāstras)?"
4. The expression dravina- here refers to the Dravina (-śāman). Cf. e.g. Ar B 6.6.1, where Dravina and Visparḥas are said to be two Sāmāns; and J Ar B (B.K. BHAKTIN edn, p.46), 6.3 reads: dravina- spardhini (246-7) as two Sāmāns.

II.3.13

He (the sacrificer) said to Mitra and Varuṇa 'Do you both together execute this part of our sacrifice', namely, the Maitrāvaruṇa's function. 'Let it be so', they replied. They after having become united and strong, enduring they passed over the death. 'Both of them executed this part of the sacrifice', namely, the Maitrāvaruṇa's function. On account of this the Maitrāvaruṇa recites the Maitrāvaruṇa (-śāstra) at the morning-pressing¹. 'Both of them executed this part of the sacrifice'. In that he recites the Maitrāvaruṇa (-śāstra) (with the verse)², O Mitra and Varuṇa, when the sun has risen; with homage and oblations we will serve you.³ It has also been said in the verse 'Now for the wakening of your Dawn together with the rays of the Sun.⁴ 'May Mitra and Varuṇa (bedew) to our pasture with ghee;⁵ -'and you may come to us by destroying enemies⁶- these are the strophes and antistrophes of the Maitrāvaruṇa. 'Sing forth for Mitra (and Varuṇa)⁷ is the beginning of the Uktha recitation. '(The laud) of Mitra and Varuṇa⁸ is the conclusion. He recites as Yājñ the verse 'Come, Mitra and Varuṇa.⁹

Thus indeed, he delights these two deities according to their portions. After having uttered the *Vaṣaṭ* call, he utters the second *Vaṣaṭ* call; thus they come in contact with one another, they do not swell and they do not perish as non-reciters of the *Mārāsāmsa* (hymns).

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1. For an account of the assistants of the *Hotṛ*, *Wairāvaruṇa*, *Brāhmaṇacchāmsin* and *Acghāvata*, see *Vait.* 11.3; *SB* 1.4.6. Though the *Brāhmaṇacchāmsin* is one of the *Hotṛas*, even then he is (in this context) an assistant of the *Brahman*.
 2. 7.63.5 *cd*.
 3. *Ibid.* 1.137.2 *de*.
 4. *RV* 3.62.16a; *SV* 1.220a; *W* 21.3a; *TS* 1.3.22.3a; *Maṭ* 4.11.2a; *Kāṭh* 6 4.16a.
 5. *RV* 5.71.1a.
 6. *RV* 5.68.1a; *SV* 2.493a.
 7. *RV* 7.66.1a.
 8. *RV* 7.66.19a.

II.3.14

He (the sacrificer) said to *Indra* 'Do you rectify this part of our sacrifice', namely, the *Brāhmaṇacchāmsin*'s office. 'Along with whom?' 'Along with the sun.' 'Let it be so', they (*Brahman* and *Hotṛ*) replied. Both of them (*Indra* and *sun*) after having become united and strong, enduring they passed over the death. Both of them rectified this part of the sacrifice, the *Brāhmaṇacchāmsin*'s office. On account of this the *Brāhmaṇacchāmsin* recites the *Sūrya-nyāṇa* (*-śāstra*?)¹ belonging to *Indra* at the morning-pressing.

Both of them rectified this part of the sacrifice. In that he recites the *Sūryahyāngas* belonging to Indra. It has been said in the verse 'O Indra, drink of the pressed (Soma), according to your will', 'morning preparation of Soma is your first drink'. 'Come, we have pressed (the juice) for you; and 'Come to us who bring the juice', these are the strophe and antistrophe (verses) of the *Brāhmaṇa-ccahāsin*. 'This to you, o active one' is the beginning of the *Yatha* recitation. 'Here to these, rich in gifts' is the conclusion (of the *Śastra*). 'O Indra, (accept) the strength-conferring (Soma-juice); this verse he recites as the *Yājyā*. Thus indeed, he delights these two deities according to their portions. After having uttered the *Vaṣaṭ* call; thus they come in contact with one another, they do not swell, and they do not perish as non-reciters of the *Nārāsaṃsa* (hymns).

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1. The expression *sūryahyānga*-according to VPK, B and Ār, is of single occurrence; it is not recorded by the lexicons like *IV* and *IV*. It seems to be either a proper name of a particular part of a *śastra* or it may mean "the *śastra*-portions having *Sūrya* (sun) as their sign".
 2. RV 10.112.1a.
 3. RV 3.17.1a; AVŚ 20.3.1a; SV 1.191a; Vai 8 2.13.9; Vait. 21.1 etc.
 4. RV 3.17.4a; AVŚ 20.4.1a; Vait. 21.1.
 5. RV 3.17.7a; AVŚ 20.5.1a; Vait. 21.2.
 6. RV 3.93.1a; AVŚ 20.171a; SV 1.125a; Vait. 21.2.
 7. With *sutam* (RV 3.40.2 a; AVŚ 20.6.a); Śāñ Ś3 7.12.4.

II.3.15

He (the sacrificer) said to Indra and Agni 'Do you rectify this part of our sacrifice', namely, the Acchāvāka's office. 'Let it be so', they (Indra and Agni) replied. Both of them after having become united and strong, enduring they passed over the death. Both of them rectified this part of sacrifice, namely, the Acchāvāka's office. On account of this the Acchāvāka recites the Śastra-portions belonging to Indra and Agni at the morning-pressing. Both of them rectified the part of this sacrifice. In that he recites the Śastra-portions belonging to Indra and Agni. It has been said in the verse 'Come here with these gods who move early in the morning, O Indra and Agni, you who have excellent wealth, for the soma drinking'.¹ 'Come, Indra and Agni;² and 'I invoke to the slayers of the fiends, the slayers of the evil (vitra-)³ these are the strophe and antistrophe (verses) of the Acchāvāka. 'To Indra and Agni, go forward (reverent thoughts) from (the holy) task,⁴ is the beginning of the Uktha. 'I invoke here Indra and Agni⁵ is the conclusion (of the Śastra). 'Come, Indra and Agni with this verse he offers sacrifice. Thus he delights these two deities according to their portions. After having uttered the Vajṣaṭ call he utters the second Vajṣaṭ call; thus, they come in contact with one another, they do not swell, and they do not perish as non-reciters of the Mārāśāṁsa (hymns).

1. RV 8.38.7; AM 6.10.6; AB 23.7; GB 2.2.20.

2. RV 3.12.1a; SV 2.19a; VS 7.31a; TS 1.4.15.1a.
3. RV 3.12.4a; SV 2.1052a. Read lośā for lośā of G's edn.
4. RV 3.12.7a; SV 2.927a.
5. RV 1.21.1a.

II.3.16

They¹ (the Hotṛ and Hotrakas) utter the Āhāva 'Let us both praise'² on four occasions, namely, (on the recitation of) the strophe, antistrophe, the beginning of the Uktha, and the concluding verse. Four, indeed, are the quarters; they (the sacrificers stand firm in the quarters; quadruped are cattle; (it serves) to win cattle; and at the morning -pressing the Hotrakas are possessed of the four parts. On account of this all recite the four syllables of the Gāyatrī (as Āhāva); the morning-pressing is connected with Gāyatrī. All conclude (the sacrifice) with the verse containing (the word) 'equal'; in the end is the conclusion (of the sacrifice); end is the conclusion; with the end they conclude the end. All offer with the verses containing (the word) 'be drunk'. In that they offer with the verses containing (the word) 'be drunk'; thus, all offer with the appropriate verses containing (the words) 'pressed' and 'drink'. That which is appropriate in the sacrifice (that) is perfect. All utter the second Vāṣaṭ call. After having offered to the Sviṣṭakṛt the second Vāṣaṭ call should be made; and indeed, let us not stand in the way of the Sviṣṭakṛt (offering). The morning-pressing, indeed, is this world. There are five quarters and five Uktha

recitations of this morning-pressing. He (the sacrificer) by means of these five Uktha recitations attains these five quarters, attains these five quarters.

1. This section accounts the four-fold use of the Āhava (sahasvam). Cf. GB 2.4.4 and 13, which account for the five-fold use of the Āhava of midday-pressing and four-fold Āhava of the third pressing respectively.

2. GB 2.3.10; Vait. 20.15.

II.3.17

In¹ that they squeeze out the Soma, indeed, they smite (it) away. In that the sacrificial gifts are received,² indeed, they smite away the sacrifice. These (sacrificial gifts)³ invigorate the sacrifice; that is why the sacrificial gifts have their so-called name. The midday-pressing, indeed, is the world of heaven. In that the sacrificial gifts are received in the midday-pressing, (it serves) for the attainment of the world of heaven. That which is to be adequately presented, to this the same sacrificer (he) prepares a bridge; (it serves) for stepping upon and stepping back⁴ the world of heaven. The Adhvaryu offers into the Gārhapatya fire with the two (verses); by means of pressed (Soma) of this (sacrifice) he causes (the sacrificer) to step upon, and with a verse belonging to Agni he offers (oblations) on the Agnīdh's altar; thereby he causes (the sacrificer) to step upon the firmament. In that in the midday-pressing the sacrificial gifts are received; thereby (he steps) in the world of heaven. (A fragment of) gold happens to be

in (his) hand, and he receives (the gift). The truth, indeed, is (a fragment of) gold. By means of truth he carries (the gift) in front of the Gārhapatya fire along the back of the Sadas and in between the Agnīdh's altar and Sadas. They release those (cows) towards the north in between the Agnīdh's fire-place, and Sadas and Cātvala (pit). By this (way), indeed, the Angirases proceeded to the world of heaven; these (cows) lead the path.

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1. The sections 17-19 are copied almost verbatim from Mai S 4.3.3.
 2. The parallel text Mai S 4.3.3 reads dīyante for nīyante of GB.
 3. The edns of M and K read vaiṇam vā etāḥ sannakṣivanti, which is certainly a corrupt reading, on the other hand G's edn rightly reads vaiṇam vā etad daksavanti.
 4. GB reads prajākrāntyai, whereas according to G should be pratyākrāntyai. G's suggested reading seems to be preferable.

II.3.18

In the beginning he (the sacrificer) gives (the sacrificial gifts) to the Agnīdh. The beginning of the sacrifice is the Agnīdh; thus by means of the beginning of the sacrifice he makes the beginning of the sacrifice to prosper. He gives it (the sacrificial gift) to the Brahman, the Brahman, indeed, is connected with Prajāpati; by (giving) it (the sacrificial gift)¹ he delights Prajāpati. He gives it (the sacrificial gift) to the priests; by giving it he delights the priestly functions. He gives it to the Sadasyas; by (giving) it he

buys away the Soma drink; and it (the Soma drink) is not worthy of him; the Soma drink should be bought away by giving it (the sacrificial gift). (The sacrificial gift) which he gives to a learned person who is a scion of the seers, by giving it to him he prospers in the world of the gods; and (the sacrificial gift) which he gives to a person who is not learned and is not a scion of the seers; by (giving) it to him he prospers in the world of men. (The sacrificial gift) which he gives to a person who is diffused one, by (giving) it to him the plants extend. (The sacrificial gift) which he gives to a beggar, by (giving) it to him he favours (jinvāte)² his foe. (The sacrificial gift) which he gives out of fear to a person possessed of the royal-power, by (giving) it to him he passes over the holy-power. And to which they thrust back that sacrificial gift, (that) is a tigress. And he who receives it again; it after forming the shape of a tigress would crush him. He should receive (this sacrificial gift) along with another (sacrificial gift), and thus it will not crush him.

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1. Here the feminine form ṭavā refers to the sacrificial gift (dakṣiṇā-) and by means of which the sacrificer buys away the Soma.
 2. GB reads jinvāte, G puts two question marks before this word in her f.n. to the text, and VPX, B and Ar, p.434, conjectures the reading to be jinvāte. Here the form jinvāte does not alter the sense of the context at all, it would perhaps be more plausible to take the form in the Ātmanepada from Viinv, which (Ātmanepada form) is of rare occurrence.

In that he gives a cow, the cow, indeed, belongs to the Vis̥ve Devas; thereby he goes to dear a bode of the Vis̥ve Devas. In that he gives a goat, the goat belongs to Agni; thereby he goes to dear abode of Agni. In that he gives a sheep; thereby he wins¹ that which belongs to a sheep. In that he gives cooked food, thereby he redeems the flesh; in that his respiration or chariot, thereby the body, in that he gives a garment, thereby (he redeems) Ir̥haspati; and in that he gives gold, thereby he lengthens the life. In that he gives a horse, the horse is connected with the sun; thereby he goes to dear abode of the sun. At the end should be given to the Pratiprasthātṛ; the Pratiprasthātṛ is connected with Rudra; thereby he wins Rudra. If he gives to the Pratihartṛ in the middle (of the sacrifice), (in that case) he would be deemed to have offered sacrifice to Rudra in the middle. Svarbhānu, an Asura, pierced with darkness the sun;² Atri removed it (darkness) and he discovered him (the sun); on account of this he (the sacrificer) gives gold only to a descendant of Atri, the repeller of darkness. Now later on he (the sun) holds light [it (varasāman) serves] to attain the world of heaven.

1. G's edn reads avajayati, whereas the edns of M and K read asaiaiyati. VL VEDA 1.1.1.10, Vā, B and Ār, p.136, accepts G's reading and in his f.n. points out that the finite verbal form derived from ava + √11, is doubtful, since according to him it is not attested elsewhere. He seems to have contradicted his own statement since the finite verbal form is attested in two or three places in the Vedāṅga texts, e.g. avajayati (Vis̥nu 72.6); avajayāni (Vāchula ŚS 3.91). At the most it can be said that the finite verbal form of this root with the prefix ava is

not found in the Sāhita, B and Ār texts.

2. Cf. 24.3. The legend of Svarbhānu is very common and famous; see HODGKIN. Vedic Mythology, pp.145 and 160.

II.3.20

Now¹ (we shall explain) the midday (-pressing) of the one day Soma- sacrifice. The ṛc and Sāman were here in the beginning. The ṛc was called 'she' the Sāman 'he'. The ṛc said to the Sāman, 'Let us be united for generation.' 'No' replied the Sāman, 'My greatness is above yours.' She becoming two spoke (to him); he did not consent at all. Having become three she spoke; with three (ṛcs) he united. In that he united with three, therefore, with three (ṛcs) they eulogise, with three sing, for with three is the Sāman commensurated. Therefore, one (man) has many wives, but one (woman) at once does not have many husbands. Thus, in that he and she were united; thus the Sāma (sā-ama) came into being, that is why the Sāman has its so-called name. ^{He} becomes fair² and attains pre-eminence. He who becomes (prosperous) he becomes fair, for as 'unfair' men ridicule (a man). They came into order becoming one five, the other five; (namely) the call (Āhāva) and the call hīh, the prelude and the first ṛc, the principal part (udgītha) and the middle ṛc, the response (pratihāra) and the last ṛc, the finale and the Vagat call. In the two (ṛc and Sāman) came into order becoming one five, the other five, therefore, they say, 'The sacrifice is five-fold; cattle are five-fold'. In that, further, they made up, as a set of ten, the Virāj, therefore, they say, 'In the Virāj, as a set of ten, the sacrifice finds

support'. In that he accomplishes (the sacrifice) with the
 Br̥hatī, he who (the sun) gives heat he is connected with the
 Br̥hatī. Therefore, he (the priest) makes him (the sacrificer)
 prosperous with his form. He recites two-three verses with
 repetition; the form is to cause generation. They became two
 in the beginning, as it were, then they propagate.

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1. Sections 20-21 reproduce almost literally AB 3.23. Section 20 presents the legend of the union of Sā (the ṛc) with Ama (the sāman), resulting in the junction of three ṛcs to produce one sāman, etc. (cf. Vait. 22.3).
 2. According to SMITH, HOS XIV, p.179, f.n.2 "... sāman bhavati can only be constructed as a locative but apparently the sense is taken by Śāyana on its second occurrence". WILSON, Ind Stud IX, p.263, offers no translation. PW 7.929 has "er sitzt in der Fülle". DEGEN, op. cit., p.35, sees in Ch Up 2.1.1-3 a play on these senses of sāman, those of richness, friendliness, and the sāman. Probably all are in essence one, resting on the root idea 'conciliate', 'please'.

II.3.21

The strophe, indeed, is the self, the antistrophe
 offspring, the inserted verses the wife, the Pragātha cattle,
 the hymn the house, the Nivid the inner self, the concluding
 verse the support, the offering verse the sacrificial food.
 He in this and in yonder world abides with offspring and
 cattle in his dwelling, who knows thus.

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1. This section is copied verbatim from the last portion of AB 3.23.

II.3.22

He¹ (the priest) recites the strophe²; the strophe is the self; it (the strophe) should be recited with a middle tone; thus indeed, (it) brings the self (of this sacrificer) into order. He recites the antistrophe³; the antistrophe is offspring; therefore, they make the antistrophe uncomfortable. It (the antistrophe) is born among his offspring as uncomfortable one and not non-uncomfortable one; therefore, they make the antistrophe uncomfortable⁴. It (the antistrophe) is to be recited in a louder tone; thus indeed, he makes his offspring better. He recites the inserted verse; the inserted verse is the wife; it (the inserted verse) is to be recited in a lower tone, as it were; in his house his wife is not likely to answer back, when one knowing thus recited the inserted verse in a lower tone. In that knowing thus he recited the inserted verse in a lower tone. He recites the Pragātha, the Pragātha is cattle; it is to be recited with sonorous voice; sound is cattle; (it serves) to attain cattle. He recites the hymn⁵, the hymn is the houses. He says 'covered', that is to be recited in a very low voice⁶. Therefore, even if he gets cattle at a distance, he wants to bring them to his house; for a house is the support of cattle. He recites the Nivid; that which is inside the inner self that is the Nivid; (and) to the same (Nivid) he brings into order that which belongs to him. He recites the concluding verse, the concluding verse is the firmness; on account of this he establishes him (the sacrificer) on the firmness. He recites the offering verse; the

offering verse, indeed, is a sacrificial food; he (the priest) brings his (sacrificer's) proper food into order. The inserted verses and the offering verses are the base of the sacrifice. If they were to recite different verses as the inserted verses and the offering verses; thus they would make the sacrifice baseless; on account of this those (inserted and offering verses) should be common.

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1. This section reproduces AB 3.24, and deals with the Storiya, Anurupa, Dhaya, Pragatha and Nivids of the Nisakevalya-sastra, and bears upon Vait. 22.10-12.
 2. RV 8.32.22; 23.
 3. RV 8.3.7; 8.
 5. This portion seems to be original with GB text.
 6. RV 1.32.
 6. The word prativita-(prati + vyā) does not occur outside of GB 2.3.57 and Vait. 22.12. GRIER, Vait. (Tr.), IN 1.4V (1), p.66, f.n.13, examines CALAND'S view on the word prativitatamaya. CALAND suggests pratishtitatamaya in place of prativitatamaya. He renders it as "mit ganz unerschwankender Weise", i.e. "in a quite unfaltering voice". He gets this suggestion from AB 3.24 where suggested reading occurs. In my opinion the reading of GB does not require any change, since the word formed from prati + vyā 'to cover, suppress etc.', suits very well to the context. The word prativita- would mean "a suppressed or a low voice".

II.3.23

As¹ to this they ask 'What is the deity of the sacrifice? One should say 'Indra (is the deity)'. Indra being the deity of the sacrifice, the other deities came (to the sacrifice) in accordance with their portions in the morning-pressing, in the

Marutvatīya (-śastra) and in the third pressing. And that, indeed, belongs to Indra alone that which is subsequent to the Marutvatīya (-śastra); on account of this all recite (portions in) the Niṣkevalya (-śastra); the Niṣkevalya (-śastra), indeed, is the symbol of the world of heaven. In that here are (portions of) the Niṣkevalya (-śastra), as it were: in the beginning, indeed, was there only one morning-pressing. Prajāpati, indeed, formed this midday-pressing for his eldest son Indra; on account of this all recite (portions of) the Niṣkevalya (-śastra) at the midday-pressing. The Niṣkevalya (-śastra) is the symbol of the world of heaven. In that there are (portions of) the Niṣkevalya (-śastra), as it were: the deities whom the Hotṛ praises at the morning-pressing, after having praised them; the Hotrāsamsins afterwards praise them (the same deities whom the Hotṛ praises at the morning-pressing). The Hotṛ recites the Tṛca belonging to Mitra and Varuṇa in the Praūga (-śastra); and afterwards the Maitrāvaruṇa recites (both Tṛca) belonging to Mitra and Varuṇa. The Hotṛ recites the Tṛca belonging to Indra in the Praūga (-śastra); and afterwards the Brāhmapācchamsin recites (both Tṛca) belonging to Indra. The Hotṛ recites the Tṛca belonging to Indra and Agni in the Praūga (-śastra); and afterwards the Acchāvāka recites (both Tṛca) belonging to Indra and Agni. And that, indeed, belongs to Indra alone that which is subsequent to the Marutvatīya (-śastra); on account of this all recite the Niṣkevalya (-śastra). The Niṣkevalya (-śastra), indeed, is the symbol of the world of heaven. In that there are (portions of) the Niṣkevalya (-śastra), as it

were: it has been said in the verse ¹, 'When he had conquered the goldless viśva and agni, Soma became his own entire possession. ² The Asuras and Rakṣases were desirous to snite away the gods, performing the sacrifice. They said to Vāmadeva 'You safeguard this sacrifice of ours from the south; and they said to Vasistha 'You safeguard from the middle; and to Bharadvāja and last of all to Viśvāmitra 'You safeguard from the north'. On account of this the Vaitrāvaruṇa is not deprived of Vāmadeva; the Brāhmaṇacchamsin is not deprived of Vasistha; and the Acchāvāka is not deprived of Bharadvāja; and all (other priests) are not deprived of Viśvāmitra. On account of this he who knows thus for him the ṛṣis who do not go away (read: nāpagaḥ?) ³ and are vigilant, they safeguard the sacrifice.

1. This section gives a legendary account of Indra's exclusive right to the Niṣkevalya-śastra at the midday-pressing of the Soma: "In the beginning there was only morning pressing of the Soma. Then Prajapati created the midday-pressing for his eldest son Indra! The legend is quite different from that of AB 3.24.10 ff. (cf. B 15.4). The quotation of the verse RV 7.93.5=AVŚ 20.87.5 occurs only here and does not occur elsewhere. It can be assumed that the legend is perhaps based upon these two sources wherefrom the quotation is taken.

2. RV 7.93.5 cd; AVŚ 20.87.5 cd.

3. G reads nāpagaḥ; this reading is of single occurrence. It is quite improbable to make out any sense out of this reading, therefore, G in her f.n. to the text conjectures the reading to be nāpagaḥ (na + apagaḥ). If G's conjectural emendation were to be accepted, (in that case) some sense can be implied to the context.

PRAPĀTHANA IV

II.4.1

'With¹ what (help) has he come, the brilliant one?²
 and 'With what aid you to us?³ these two are the strophe and
 antistrophe of the *waitrāvaruṇa*. 'Who, o Indra, him that
 has you as wealth⁴' is the *Pragātha* in the *Bṛhatī* metre.
 'Straightaway on birth, the bull, the youngling⁵, is the open-
 ing of the *Uktha*. 'To you, here indeed, o Indra, bearer of
 the thunderbolt,⁶ is the conclusion (of the *Śāstra*). 'Loving
 us well, benevolent, bear near to us⁷' is the offering verse.
 Thus indeed, he delights the same deity in accordance with
 its portion. After having uttered the *Vaṣaṭ* call he utters
 the second *Vaṣaṭ* call; thus they come in contact with one
 another, they do not swell (the *Soma*-goblets). (Thus), they
 do not perish as non-reciters of the *Mārāsāmsa* (hymns).

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1. Sections 1-3 give an account of the *Stotriya*, *Anurūpa*, *Pragātha* etc. of the three *Hotrakas* at the midday-pressing (cf. G 2.3.13-15). These sections agree with *Ās* 7.4.1 ff.; *Sāh* 7.22-24, slightly explained over into *Brahmana*-form.
 2. RV 4.31.1a; *AW* 20.124.1a; *SV* 1.169a; *VS* 27.39a; *TS* 4.2.11.2a; *Mai* S 2.13.9a; *Kāth* S 21.13; *Vait.* 42.9 etc.
 3. RV 3.93.19a; *SV* 2.936a; *VS* 36.7a; *AB* 27.2.
 4. RV 7.32.14 a; *SV* 1.230a; *AB* 6.21.1; *PB* 21.9.16; *GB* 2.6.3 (*SV* and *PB* read *tva vaso* for *tva vasum* of RV and others).
 5. RV 3.43.1a; *AB* 6.13.2; *GB* 2.6.1; 2.
 6. RV 4.19.1a; *AB* 6.13.1; *GB* 2.6.1.
 7. RV 4.20.4a.

II.4.2

'You to him, who is wonderful and victorious;¹ and
 'I crave of you that heroic power²', are the strophe and
 antistrophe of the Brāhmapācchamsin. 'Up, indeed, are those
 voices, rich in sweetness³' is the Pragātha in the Brhatī
 metre. Pragātha, indeed, is cattle; the sound is cattle;
 (it serves) to win cattle. On account of this the Brhatī
 is in the middle of all the metres. The midday-pressing is
 the middle one among the pressings; therefore, with the
 middle one he makes the middle one prosperous. 'Indra, the
 destroyer of cities has overcome the Dāsa by hymns (or by
 lightning)⁴' is the opening of the Uktha. 'The glorious songs
 of prayer arose⁵' is the conclusion (of the Śastra). 'Thus,
 indeed, to Indra, the powerful, the thunder-armed⁶' with this
 verse he concludes (the Śastra). The Vasiṣṭhas eulogise
 with the hymns; hymn, indeed, is food; therefore he gives
 him (the sacrificer) the proper food. 'May he thus praised,
 make us possessed of progeny and cattle⁷' (with this verse)
 he invokes (the blessings for the attainment) of progeny and
 cattle for him (the sacrificer). 'You protect us ever with
 well-being⁸' this verse is perfect in form, as it contains
 (the word) 'well-being'. That in the sacrifice is perfect which
 is perfect in form, that rite which as it is performed the
 verse or the sacrificial formula describes. He who knows thus,
 and the Brāhmapācchamsin who knowing thus concludes (the
 Śastra) with this verse he attains the other end of the
 sacrifice with well-being. 'Impetuous⁹, possessed of thunder,
 strong, swiftly-overcoming¹⁰' is the offering verse. Thus indeed,

he delights the same deity in accordance with its portion. After having uttered the Vasaṭ call he utters the second Vasaṭ call, thus they come in contact with one another, they do not swell (the Soma-goblets). (Thus), they do not perish as non-reciters of the Nārāsaṃsa (hymns).

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1. RV 3.38.1a; AVŚ 20.9.1a; RV 1.236a; VS 26.11a; PB 11.4.3 a; AA 5.2.4.2; Vait. 22.7.
 2. RV 3.3.9a; AVŚ 20.9.3a; Vait. 22.7.
 3. RV 3.3.15a; AVŚ 20.10.1a; Vait. 22.11 etc.
 4. RV 3.34.1a; AVŚ 20.11.1a; AB 6.13.2; GB 2.6.1; Vait. 31.25.
 5. RV 7.23.1a; AVŚ 20.12.1a; RV 1.330 a; AB 6.13.3; VS 29.6; GB 2.6.1; AA 5.2.2.3; Vait. 22.13.
 6. RV 7.23.6a; AVŚ 20.12.6a; VS 20.54a; Kāth S 3.16a
 7. RV 1.190.3c; AVŚ 20.12.6c; VS 20.54c; Kāth S 3.16; (Kāth S reads naa in place of na).
 8. RV 7.1.20d; AVŚ 3.16.7d; SV 2.6a⁶; VS 20.54d; TS 1.5.11.2d; Mai 5414.2; Kāth S 6.10d; TS 2.5.6.4d.
 9. Read ṛiṣā for ṛiṣā of G's edn.
 10. RV 5.40.4a; AVŚ 20.12.7a.

II.4.3

'With strenth¹ him who finds treasures¹, and 'The swift one wished to gain victory²' are the strophe and antistrophe of the Acchāvāka. 'His part, indeed, exceeds all³, is a Pragātha in the Vṛhatī metre; the Brāhmanical explanation of which has already been given. 'Indra has again, indeed, grown (stronger and stronger) for (the performance of) his mighty deed⁴' is the opening of the Uktha. 'This offering do you make attain⁵' is the conclusion (of the Śastra). He adopts the tenth verse of

terrible Āṅgīrasa, lest it may not burn the sacrifice which is being invoked and is connected with the Ṛṣi. 'Drink and wax great; the juices, indeed, belong to you' ⁶ is the offering verse. Thus indeed, he delights the same deity in accordance with its portion. After having uttered the Vasaṭ call he utters the second Vasaṭ call; thus, they come in contact with one another, they do not swell (the Soma-goblets). (Thus) they do not perish as non-reciters of the Nārāśansa (hymns).

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1. RV 1.66.1a; RV 1.237a; PB 11.4.5; AĀ 5.2.4.2.
 2. RV 7.32.20a; SV 1.233a; PB 12.4.4a.
 3. RV 7.32.12a; AVŚ 20.59.3a; Vait. 33.24.
 4. RV 6.30.1a; AĀ 1.3.5.3.
 5. RV 3.36.1a; AB 6.18.3; GB 2.6.1.
 6. RV 3.36.3a.

II.4.4

and¹ (the Āhāva) 'O Achvaryu, let us both praise'² is (suitable) for the strophe, antistrophe, Pragātha, the opening of the Uktha and the closing verse. They recite five-fold (Āhāva). The Pañkti has five feet, the sacrifice is five-fold. All recite (the Śastras) in the Triṣṭubh metre belonging to Indra. The midday-pressing is connected with the Triṣṭubh metre belonging to Indra. All conclude with the verses containing (the word) 'equal'. In that they conclude (the sacrifice) with the verses containing (the word) 'equal'; the conclusion is at the end; end is the

conclusion (of the sacrifice), with the end they conclude the end. All offer sacrifice with the verses containing (the word) 'be drunk'. In that they offer sacrifice with the verses containing (the word) 'be drunk'; thus all offer sacrifice with the appropriate verses containing (the words) 'pressed' and 'drink'. That which is appropriate in the sacrifice (that) is perfect. All utter the second Vasaṭ call. After having offered to the *Sviṣṭakṛt* the second Vasaṭ call should be made; and indeed, let us stand in the way of the *Sviṣṭakṛt* (offering). The midday-pressing is the atmospheric region. There are five quarters and five *Uktha* recitations of that midday-pressing. He (the sacrificer) by means of these five *Uktha* recitations attains these five quarters, attains these five quarters.

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1. This section accounts for the five-fold use of the *Āhāva* (*Sahasva*) of the midday-pressing (cf. GB 2.3.16 and 2.4.13).
 2. GB 2.3.10; Vait. 20.18.

II.4.5

And¹ in that at the third pressing they (the priests) offer balls (for the *Pitṛs*); thus indeed, with it he delights the *Pitṛs*. Inaudibly² the *Agnīdh* utters the offering verse for the *Pātnīvata* cup; the *Pātnīvata* cup, indeed, is seed; seed is poured inaudibly, as it were. In that he does not utter the second Vasaṭ call (thinking) 'let me not bring

poured seed to completion.¹ The incomplete poured seed is perfect; the second *Vaṣaṭ* call is the completion; therefore, he does not utter the second *Vaṣaṭ* call. Seated on the lap of the *Hotṛ* or near the *Dhiṣṇya* (altar) he partakes (of the Soma-cup); the *Hotṛ* represents the wife; *Agnīdh*³ places seed in the wives; (therefore) poured with seed the offspring are born; it is for propagation of the offspring. He (the sacrificer) becomes generative and possessed of offspring; it is for propagation. He who knows thus he is propagated with offspring and cattle.

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1. This section illustrates the *Pātnīvata* cup (cf. *Vait.* 22.3), and the consumption of the *Agnīdh*'s share in the lap of the *Hotṛ* (cf. *Vait.* 25.6). This *Brahmana* is borrowed from AB 6.3.8-11.
 2. For the omission of the *Anuvaṣaṭkāra* see *Āś* 5.5.21.
 3. The parallel text AB 6.3.10 reads *agnīh* for *agnī* of GR.

II.4.6

Then¹ they offer the shavings of wood (*śākalaś*)². Just as a snake is rid of its old skin, or the stem from reed grass, so are they set free from all evil who offer the *śākalaś*. There happen to be fried grains in the (vessel called) *ironakalāśa*; they take a portion of them with their hands. Fried grains are cattle. They scatter the same in a place, where the ashes of the *Āhavanīya* fire are not found.³ The *Āhavanīya* fire is the birthplace of cattle. They place him (the sacrificer) in his own undamaged (*nirapaśraṇa*?) cow-shed. Then turning to the left, they make the Soma (plants)

to swell in the waters; they place them here within the altar, for that is the abode of the Soma. The Adhvaryu after having filled the vessels with waters behind the cātvala (pit), and after having deposited them towards north he distributes the blades of green grass. When the waters and the plants come together, then the Soma is complete. With a verse to Viṣṇu⁴ they pour them out; Viṣṇu is the sacrifice. Thus indeed, they establish him (the Soma) at the end in the sacrifice. In that they make the food as representative; thus indeed, the food of the gods they sever from the food of men.

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1. This Brāhmaṇa is borrowed from KB 18.7 and 3; and it ~~it~~ illustrates the offerings of shavings (cf. Vait. 23.12); the scattering of barley-grains in the Ahavaniya fire (cf. Vait. 23.13); the pouring of the Soma-cups west of the cātvala pits (cf. Vait. 23.14).
 2. For these offerings see Śāṅ ŚS 3.9.1.
 3. Cf. Vait. 23.13.
 4. The verse to Viṣṇu is RV 7.36.9.

II.4.7

He¹ (the Brahman) leads the Adhvaryu and the sacrificer to yonder world, this indeed, is the purification (of the sacrificer). In that they carry him (the Soma) for Avabhṛtha without pouring curds over it, he (the Brahman) makes him (emit an odour), just as a carrion emits an odour. And in that they carry him (the residue of Soma) for Avabhṛtha after having poured curds over it, he (the Brahman)

secures him (the sacrificer) who has a common origin. They gather together the prosperity. 'The god Savitr has become to be praised by us now'² (with this verse) he offers sacrifice. He unites him (the sacrificer) in all respects who has joints.³ The sacrifice consists of the three-fold three verses. He offers sacrifice with the verses containing (the word) 'drop'. He (the Brahman) unites him (the sacrificer) who has all limbs. He offers sacrifice with the verses connected with Soma. He unites him (the sacrificer) who is possessed of the spirit. He offers sacrifice with the five verses; the sacrifice is five-fold; thus he overcomes the sacrifice. Man is five-fold, thus he overcomes the man; cattle are five-fold, thus he finds support among cattle; he who knows thus he finds support with offspring and cattle.

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1. This section deals with the purification of the sacrificer, and is similar to, yet different from Vait. 23.22. According to BLOMFELD, *op. cit.*, §30, p.122, "the Brahmana seems to be derived from an unknown Śrauta-source".
 2. RV 4.64.1a; Kāth 8.34.13; KS 20.3; TB 3.7.13.4a; GB 2.2.12; Vait 16.15a.
 3. G's edn reads sambharati, whereas the edns of M and K have sambharanti.

II.4.8

Yama¹ is Agni, Yami is this (earth); the sacrificer is under the debt of Yama, in that he strews the altar with sacrificial grass; if he (the sacrificer) were to go away without burning it (the altar), (in that case) they would

drag him about in yonder world. 'The loan²' which I owe to Yama, and 'The debt which is not paid back³' with these (Mantras) he burns the altar; being here, having-made requital of the loan to Yama, he goes freed from the debt to the world of heaven. 'O Viśvalopa⁴, I offer you in the mouth of the burner of all⁵, says the Hotṛ; that is⁶ for non-defeat of the sacrificer. If they do manifold things, as it were⁷, he should offer in the forest (-fire) groats with his hands; the forest (-fire) is Agni Vaiśvānara. He (the Agni Vaiśvānara) establishes him (the sacrificer) in his own birthplace.

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1. This section describes the burning up of the altar and the offering of groats (saktunoma-): TS 3.3.8.2 presents a close parallel (cf. Vait. 24.15-16).
 2. TS 3.3.1.1a; Mait S 4.14.17a; TĀ 2.3.2a.
 3. Vait. 24.15; Kaus. 67.19 (AVŚ 6.117.1a with yad asai).
 4. The fire used here is praśāva-. According to KEITH, HOB XVIII, p.261, f.n.1, "this is not in all probability, merely the fire of the burning of the Veda but a real forest fire, and therefore viśvalopa is species of tree, as suggested in PW and MW (cf. viśvalopa)".
 5. TS 3.3.8.2a; Vait. 24.16.
 6. GB reads hotāṣvā, which is a corrupt reading, here perhaps the right reading should be hota śad va, which reading gives an appropriate sense to the context.
 7. i.e. if there is good or bad done in the sacrifice; cf. TS 1.7.6.4.

II.4.9

On¹ the Ekāṣṭakā day (i.e. on the eighth day after full-moon of Māgha), the regulator of days², after he (the arranger of the Sattra) has cooked cake, prepared out of grains measuring four śarāvā, he burns the thicket with it next morning; if it

burns, it is a good sign, if not, a bad sign. By this mode of prognostication the Ahgirases³ of old used to undertake long Sattva. He who knowing the beholder (seer), the hearer, the reciter, offers sacrifice, is united in yonder world with what he has sacrificed and bestowed. The beholder (seer) is Agni, the hearer is Vāyu, the reciter is Āditya; he who knowing thus offers to them, in yonder world, is united with what he has sacrificed and bestowed. 'This lord of the cloud to us⁴; the lord of cloud is Agni; thus indeed, he says to Agni 'Protect this for us⁵ (and) 'You, the lord of cloud (protect) us⁶, he says; the lord of cloud is Vāyu; thus indeed, he says to Vāyu. 'Protect this for us⁷. 'O god, that you fatten⁷, he says; the god that fattens is yonder Āditya; thus indeed, he says to Āditya. 'Protect this for us⁸. 'This is your source⁹ (with this formula) he should cause the fire⁹ to mount upon the two fire-sticks. They say 'If mounted upon it (the fire) decays, then his (sacrificer's) fire would disappear¹. Let there be re-establishment (of the fires).¹⁰ Agni, mount upon me with your body, which deserves sacrificial offering and enter into me with it¹⁰ and 'This is your source¹¹ (with these two formulas), he should cause the fires^{to} mount up (enter into) the self; this (mounting up) or (entering into) is the source of the fire; thus he (the fire) places him (the sacrificer) on his own source.

1. This section begins with a rite on Kṛāṣṭakā-day bearing; it is similar to Vait. 31.4-5, and is a continuation of the Brahmana in Tā 3.5.3.4-5, which is copied almost

verbatim. But at the end the section returns to the order of Vait. 24.14, describing the agnisamaropana- (cf. TS 3.4.10.4).

2. The Dīkṣā for the Sattrā takes place on the Bhāṣṭakā; cf. Vedic Index II, p.426. The seers used this prognostication when entering on the Dīkṣā.
3. In order to give an Ātharvagic touch to the text the reading ṛṣayā of the parallel text TS 3.3.8.6, has been changed to ṛṣiṣaḥ.
4. AVŚ 6.79.1a; Vait. 31.4; Kauś. 21.7.
5. See Jan na gonāya Vait 3 1.4.1; Kāṭh 5 5.6.
6. TS 3.3.8.2 reads nabhasaspatha for nabhasaspathi of GB.
7. TS 3.3.8.6; AVP 19.16.19.
8. AVP 3.34.1; Vait 24.14; Kauś. 13.13.
9. All the printed eds read agnin, whereas according to G's f.n. some Mus read agnin.
10. Vait. 24.14.
11. Vait. 24.14; Kauś. 13.13; Śāh Ś 2.11.2.

II.4.10

¹
He who knows the Agniṣṭoma, the one to be finished in a day; he attains, unity with and identity of world with the Agniṣṭoma, the one to be finished in a day, who knows thus. He who gives heat here is the Agniṣṭoma; it is one to be finished in a day; in a day should they complete it; its name is what is finished in a day. They should proceed with it without haste. In that they proceed without hastening at the first two pressings, therefore, here the villages of the east are densely populated; in that they proceed hastening at the third pressing, therefore, here to the west there are long forests. As at the morning-pressing, so at the midday, so at

the third pressing. So the sacrificer is not likely to perish. Therefore, they should proceed without hastening. When he (the sun) rises in the morning, then he gives the gentlest heat; therefore, (the Hotṛ) should recite in the most gentle tone at the morning-pressing. And when he moves forward, he gives stronger heat; therefore, he should recite with a stronger tone at the midday-pressing. And when he moves still further forward, he gives the strongest heat; therefore, he should recite with the strongest tone at the third pressing. So should he recite if he be lord of speech, for the Śastra is speech. He should (recite) in the tone in which he can complete, increasing in height, increasing in height;² that is the better way of reciting. He (the sun) never sets or rises. In that they think of him (the sun) 'He is setting in the west', thus indeed, having reached the end of the day, he inverts himself; thus he makes day below, (and) night above. He (the sun) never sets or rises. Again in that they think of him (the sun) 'He is rising in the east', thus indeed, having reached the end of night he inverts himself; thus he makes night below, (and) day above. He, indeed, never sets or rises. He never sets;³ union with him and identity of world he attains, who knows thus.

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1. This section deals with the relation of the three pressings to the day and their symbolic connection with the three main positions of the sun; it is borrowed from AB 3.44.
 2. GB reads uttarinvottarinvoṣṣahata, whereas the parallel text AB 3.44 uttarinvotśahata.
 3. G's edn reads nirvucati, whereas the correct reading should

be nimlocati. The edns of M and K read nimlocati. See Introdn., § 7 under 'Conjugation'.

II.4.11

Now¹ the third pressing of one day (Soma-sacrifice). The gods and the Asuras strove for these worlds. The gods conquered the Asuras completely. Those (Asuras) conquered (by the gods) entered into the interval between day and night. Indra, indeed, said 'These Asuras have entered into the interval between day and night. Who with me will desist these Asuras (from this place)?' I too² replied Agni, 'I too' replied Varuna, 'I too' replied Bṛhaspati, 'I too' replied Viṣṇu. After having desisted (the Asuras) they smote them away from the interval between day and night. In that after having desisted (them) from the interval of day and night, they smote them away; therefore, the Uktha recitations³ after having desisted, indeed, smite the hateful foe away; who knows thus. That fire first took the form of the horse and then moved about. In that the fire first took the form of the horse and then moved about; therefore, they carry forth Uktha recitations with the verses belonging to Agni. In that the fire first took the form of the horse, this is the sākamaśva (-sāman); therefore, it (the fire) is along with the horse. In that the five divinities desisted (the Asuras); therefore, the five divinities are invoked in the Uktha recitation. Speech is Agni, breath is Varuna, mind is Indra, sight is Bṛhaspati, (and) hearing is Viṣṇu. These (five divinities), indeed, having re-animated them (the gods) with these five breaths and (then) they (the five divinities) established them (the gods)⁴;

on account of this these five divinities alone are invoked in the Uktha recitation.

1. This section introduces a legend of the fight among the gods and the Asuras; the gods prevented the Asuras from entering the evening twilight, and thus ruining the Śastras of the evening. This legend is unknown elsewhere in this form. Cf. AB 3.60.
2. GB reads abhyutthāsvārahā (-hai), but one would expect the dual form abhyutthāsvayaha (-hai); cf. the parallel passage AB 3.60, where we find the dual form notāsvārahā (-hai).
3. GB reads uttāh, which is certainly a corrupt reading. G in her f.n. to the text suggests the reading to be uktha (?) and V. BHVA M. BHU, VPC, B and Ar, p. 289, conjectures the reading to be utthaya (a) abhyutthaya or utthaya (e) utthaya. In accord with the context one would prefer to accept the reading uktha, as is suggested by G.
4. G's edn reads sasirvudasthāpavan, whereas the edns of M and X rightly read sasirvudasthāpavan.

II.4.12

Prajāpati created the other gods out of these five breaths. Whatsoever is five-fold, having created that, he illuminated that. The gods, indeed, proclaimed 'This father,¹ desirous of comforts has become exhausted; having reanimated him again let us make him to get up.² He, indeed, having perceived his existence worships them (the gods); and if he offers sacrifice by means of the large transition of a pure (or purified) family;³ thus having perceived his existence he worships (the gods). Prajāpati, indeed, is the sacrifice. After having reanimated by means of these breaths he was made to get up. Those who, indeed, after having reanimated by means of five breaths made him to get up; these the same five divinities are invoked in

the Uktha recitation.

1. G's edn reads... pitāmayo'bhūh, which is certainly a corrupt reading. G in her f.n. to the text conjectures the reading to be pitāmayo'bhut. G's suggestion can not be accepted, since we get a better reading pitā mayobhuh in the edns of M and K. Therefore, the reading of the latter edns is preferable.
2. The edns of M and K read utthāpayāni, whereas G's edn has utthapayana. In this place G's reading has been adopted by me.
3. The expression sandhy ukṣana (sandhi + ukṣana) would perhaps mean "by means of the large transition of a pure (or purified) family".

II.4.13

As to this they say 'In that they eulogise the two deities, Indra and Agni, how is it that in the Uktha recitation many (other) deities¹ are invoked? Indeed, (the śāstra) belonging to Agni and Maruts is (recited) at the end, the Uktha recitations are (recited) in the middle, and (the śāstra) belonging to the Āsvins is (recited) at the end. They eulogise the younger (minor) deities in between (the major deities)². And how is it that in the Uktha recitation many deities are invoked? There are two deities (invoked) in the beginning of the Uktha recitation, in that there are two-two (deities invoked).

1. GB reads bhūviṣṭho devatā ukthe śasvante. G in her f.n. conjectures bhūviṣṭhā (-h). With the finite verbal form śasvante, the plural substantive is required, hence bhūviṣṭhā (-h) should be read in place of bhūviṣṭho.

2. GB reads tisthety atha (tistha iti atha), which reading is unintelligible. G in her f.n. to the text suggests that the reading should perhaps be antesy ity atha (antesu iti/atha), this would suit the context. VEDHA KANDHU, VPA, H and Ar, p.1103, f.n., thinks that the desired reading should be atisthat, in this context any verbal form derived from √stha would hardly suit the context. Here G's suggested reading has been adopted.

II.4.14

In that the Uktha (-śastra) belonging to Indra and Varuṇa is the Uktha of the aitrāvaruṇa; the Uktha (-śastra) belonging to Indra and Bṛhaspati is the Uktha of the Brāhmaṇa-cchamsin; the Uktha (-śastra) belonging to Indra and Viṣṇu is the Uktha of the Acchāvāka¹. Two (Uktha-śastras) one belonging to Indra and the other to Varuṇa are to be recited², and (of which) one (Uktha) belongs to (both) Indra and Varuṇa. Two (Ukthas) one belonging to Indra and the other to Bṛhaspati are to be recited, and (of which) one belongs to (both) Indra and Bṛhaspati. Two (Ukthas) one belonging to Indra and the other to Viṣṇu are to be recited, and (of which) one belongs to (both) Indra and Viṣṇu. There are two-two (deities) in the beginning of the Uktha; in that there are two-two (deities).

1. Cf. AB 3.50; PB 3.8.6-7.

2. GB reads śaśasavya śah, which is dubious reading. G in her f.n. to the text conjectures the reading to be śaśastavya; if it were considered to be the right reading, then it would solve difficulty; since this nom. dual (neut.) form will befit well with the nom. dual (neut.) dye.

II.4.15

In¹ that the Uktha recitation belonging to Indra and Varuṇa is the Uktha of the *Maitrāvaruṇa*. It has been said in the verse², 'O Indra and Varuṇa, drinkers of the pressed (Soma), and holders of the law, drink this satisfying pressed (Soma juice)³'. The third pressing contains (the word) 'be drunk'. 'Come, o Agni, I shall proclaim to you;⁴ and 'Agni belonging to the Bharatas, has been sought; these are the strophe and antistrophe of the *Maitrāvaruṇa*. 'To holder of the people, the generous, worthy of praise⁵' is the beginning of the Uktha. After it (the Uktha) he applies the *Brāhmaṇa*. 'He has propped the heaven, the Asura, the lord of all wealth,⁶ is that which is to be recited together in honour of Varuṇa. 'And I' said Varuṇa. It is for reciting together and for not reciting much. 'O Indra and Varuṇa (give strong protection) to our sacrifice⁷', is the conclusion in the (śāstra) belonging to Indra and Varuṇa. The (śāstra) belonging to Indra and Varuṇa is always his (*Maitrāvaruṇa*'s) Uktha. Thus he establishes it (the śāstra belonging to Indra and Varuṇa) on its abode and on its own support. These deities having pairs became victorious, (it serves) to attain victory and it is for the propagation of the pairing of the two. That verse has one foot. The Hotṛ concludes (the śāstra) with a verse having one foot. In which they unite (the śāstra) of the Hotṛakas of the Hotṛ, that is perfect. And in that, indeed, 'O kings (Indra and Varuṇa) I would turn you here to this our sacrifice;⁸ this (verse) alone he should apply (as) the whole conclusion (of the śāstra) and (as) the whole hymn. The

whole hymn belongs to the latter two (i.e. Indra and Varuṇa).
 'O Indra and Varuṇa (partake) of the most sweet (Soma⁹); this
 he recites as the Yājñā. Thus indeed, he delights the same two
 deities in accordance with their portions. After having uttered
 the Vagaṣṭ call he utters the second Vagaṣṭ call; thus they come
 in contact with one another, they do not swell (the Soma-goblets).
 (Thus), they do not perish as non-reciters of the Nārāsaṁsa
 (hymns).

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1. Sections 16-17 state the mantras for the Uktha, Stotriya, Anurupa etc., of the Hotrakas, being based on ṛgvedic sources (cf. Āś 6.12; Śaṁ 9.2-4).
 2. RV 6.63.10; AB 6.12.7; GB 2.2.22.
 3. RV 6.16.16; SV 1.7; VS 26.13; Māi S 4.12.1; Kāth S 2.14; AB 3.49.2; PS 11.11.1; SB 2.2.3.23; SVB 2.6.12.
 4. RV 6.6.19; Kāth S 20.14. According to Sāyana, the word bharata- means either "descended from the priests called Bharatas" or "the bearer of oblations".
 5. RV 3.51.1a; SV 1.374a (reads ukthā 3 g); KB 30.3.
 6. RV 3.42.1a; Kāth S 2.6a (reads ṛṣabho for asuro of RV and others); AB 1.30.5; KB 9.6.
 7. RV 7.32.1a; TS 1.5.12.2a, Māi S 4.12.4a.
 8. RV 7.84.1a.
 9. RV 6.63.11a; AV 7.53.2a; AVP 20.6.6a.

II.4.16

In that the Uktha recitation belonging to Indra and Bṛhaspati is the Uktha of the Brāhmaṇacchamsin. It has been said in the verse 'O Bṛhaspati, you and Indra, showerers of treasure, rejoicing at this sacrifice drink the Soma¹. The third pressing

contains (the word) 'be drunk'. 'We to you ^aopenless', and 'Who to us all this before³', are the strophe and antistrophe of the Brāhmaṇacchamsin. 'To the most generous, great and rich in possession⁴', is the beginning of the Uktha, which belongs to Indra and is in Jagatī metre⁵. Cattle are connected with the Jagatī metre, therefore, (it serves) to attain cattle; and the third pressing is connected with the Jagatī metre; and it (the Jagatī metre) is the form of the third pressing. 'Like watchful birds, swimming in water⁶', is that which is to be recited together in honour of Brhaspati. 'And I' said Brhaspati. It is for reciting together and not for reciting much. 'My hymns, which know the heaven, flow towards Indra⁷', is the conclusion (of the śastra) belonging to Indra and Brhaspati. That (the śastra) belonging to Indra and Brhaspati is always his (Brāhmaṇacchamsin's) Uktha. Thus, he establishes it (the śastra belonging to Indra and Brhaspati) on its abode and on its own support. These deities having become pairs became victorious; it is for victory; and it is for the propagation of the pairing of two. 'Let Brhaspati protect us from backward⁸', with this verse belonging to Indra and Brhaspati he concludes (the śastra); thus, he establishes the sacrifice of Indra and Brhaspati. 'Let him (Brhaspati: protect us) from above, from below, from malicious. May Indra make room for us from the front and from the centre, as friend to friends⁹'. He expects fortunate blessings from all quarters¹⁰. The wish he longs for, that wish becomes fulfilled for him, he who knows thus; and the Brāhmaṇacchamsin he who knowing thus concludes (the śastra) with the verse¹¹, 'O Brhaspati, you and Indra are the lords of wealth¹²', this verse he recites as

the Yājñā. Thus indeed, he delights the same two deities in accordance with their portions. After having uttered the Vṛṣaṭ call he utters the second Vṛṣaṭ call; thus, they come in contact with one another. They do not swell (the Soma-goblets). They do not perish as non-reciters of the Nārāśansa (hymns).

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1. RV 8.60.10ab; AVŚ 20.13.1ab.
 2. RV 3.21.1a; AVŚ 20.14.1a; SV 1.408a; EB 12.12.3; Vait.26.3.
 3. RV 3.21.9a; AVŚ 20.14.3a; SV 1.400a; Vait. 26.3.
 4. RV 1.57.1a; AVŚ 20.16.1a; EB 30.9; Vait.26.7.
 5. G's edn reads aindrā-lāsatam, whereas the edns of M and K read aindraṁ lāsatam.
 6. RV 10.68.1a; AVŚ 20.16.1a; TS 3.4.11.3a; Mai 8 4.12.6a; Kāth 8 23.12; Vait.26.8.
 7. RV 10.43.1a; AVŚ 20.17.1a; SV 1.375a (reads yā for ya and ayaryayāḥ for ayaryidāḥ); Vait.26.9.
 8. RV 10.42.1a; AVŚ 7.51.1a; AVP 16.11.1; TS 3.3.11.1a; Kāth 8 10.13a; AE 6.16.6; TS 3.1.1.5.
 9. RV 10.42.11 b-d; AVŚ 7.51.11 b-d; TS 3.3.11.1 b-d; Kāth 8 10.13 b-d.
 10. GR reads nārtin, which reading is unintelligible. One would expect here the reading to be anārtin, which would suit very well to the context as an adjective of āśisan.
 11. Read ... etayā paridadhāti for...etasvā paridadhāti of G's edn.
 12. RV 7.97.10a; AVŚ 20.17.12a; TS 2.5.6.3a.

II.4.17

And the Uktha belonging to Indra and Viṣṇu is the Uktha¹ of the Acchāvāka. It has been said in the verse '0

Indra and Viṣṇu, lords of joy-giving draughts, giving gifts of treasure to come to the Soma. The third pressing contains (the word) 'be drunk'. 'Now, o Indra, fond of praise³; and 'O Indra, fond of praise, here this (oblation) is for you⁴; are the strophe and antistrophe of the Acchāvāka. 'The season was the mother, (and when born) therefrom it entered into the waters⁵, is the beginning of the Uktha. Its Brāhmanical explanation has been given. 'He, the mortal one does not possess (the wealth) soon while desiring for it⁶, is that which is to be recited together in honour of Viṣṇu. 'And I' said Viṣṇu. It is for reciting together and not for reciting much about the two deities. 'With the rite, with food I impel you (o Indra and Viṣṇu⁷); is the conclusion (of the śāstra) belonging to Indra and Viṣṇu is always his (Acchāvāka's) Uktha recitation. Thus, he establishes it (the śāstra belonging to Indra and Viṣṇu) on its own abode and on its own support. These deities having become pairs became victorious; it is for victory and it is for the propagation of the pairing of two. 'You both conquered; you are not conquered⁸, with this verse belonging to Indra and Viṣṇu he concludes (the śāstra); thus he establishes the sacrifice of Indra and Viṣṇu. 'O Indra and Viṣṇu drink of this sweet drink⁹,—this verse he recites as the Yājñā. Thus indeed, he delights the same two deities in accordance with their portions. After having uttered the Vāṣaṭ call he utters the ^{second} Vāṣaṭ call; thus, they come in contact with one another. They do not swell (the Soma-goblets). They do not perish as non-reciters of the Nārāsaṁsa (hymns).

1. Read uktham for uktam of G's edn.
2. RV 6.69.3 ab.
3. RV 3.98.7a; AVŚ 20.100.1a; PB 17.16; Vait.39.7.
4. RV 8.13.4a.
5. RV 2.13.1a.
6. RV 7.100.1a; TB 2.4.3.4a.
7. RV 6.69.1a; TS 3.2.11.1a; Mai S 4.12.5a; Kāth S 12.14a; AB 6.15.2.
8. RV 6.69.3a; AVŚ 7.44.1a; AVP 20.16.3; TS 3.2.11.2a; Mai S 2.4.4a; Kāth S 12.14a; AB 6.15.6.
9. RV 6.69.7a; AB 6.12.11; GB 2.2.22.

II.4.13

Now¹ (the Āhava) 'O Adhvaryu, let us both praise², is (suitable) for the strophe, antistrophe, the beginning of the Uktha and closing verse. They recite four times; four are the quarters; thus they establish themselves on the quarters. And cattle are four-footed; (it serves) to win cattle; and at the third pressing the Hotrakas are four-jointed; on account of this all recite the Trīṣṭubh (hymn) and the Jagatī metres. The third pressing is connected with the Jagatī metre. Now these (Jagatī metres) are, indeed, the Trīṣṭubh metres. The śāstra of the Hotrakas at the morning-pressing, at the Varutvatiya (-śāstra) and at the third pressing is not uniform, as it were. The third pressing has the sap sucked out, the Trīṣṭubh metre is one with the sap not sucked out, is unexhausted and is full of pure juice; therefore, (it serves) to make it full of sap.³ All conclude (the śāstra) with the verses containing (the word)

'equal'. In that they conclude (the śāstra) with the verses containing (the word) 'equal'; the conclusion is at the end; (and) end is the conclusion; the end (serves to attain) adherence, and indeed, (it serves) to protect; thus, they conclude the end with the end. All offer sacrifice with the verses containing (the word) 'be drunk'. In that all offer sacrifice with the verse containing (the word) 'be drunk', with the verses containing (the words) 'press' and 'drink'; thus they offer sacrifice with the appropriate verses. That which is appropriate in the sacrifice (that) is perfect. All utter the second Vaṣaṭ call. After having offered to the Śviṣṭakṛt the second Vaṣaṭ call should be made; and indeed, let us not stand in the way of the Śviṣṭakṛt (offering). The third pressing is yonder world. There are five quarters, and five Uktha recitations of that third pressing. He (the sacrificer) by means of these five Uktha recitations, wins these five quarters. And that which is the symbol and measure of these worlds; with that symbol and measure he makes these worlds prosperous, he makes these worlds prosperous.

1. Cf. GB 2.3.16 and 2.4.4.

2. GB 2.3.10; Vait. 20.18.

3. Cf AB 6.12.5.

4. Perhaps the word śalāyā (yai) is derived from √śāl (śai) meaning 'to stick, adhere etc.' and it conveys the right sense to the context, the other corrupt word in this sentence is avainaya, which is perhaps a scribal error for the correct form avanaya.

As to this they say¹ 'Why has the Ṣoḍaśin its so-called name? It consists of sixteen Stotras, and sixteen Śastras²; with sixteen syllables he commences. Two syllables are left over³ when the Ṣoḍaśin is made into an Anuṣṭubh; these are the two breasts of speech; these are the truth and falsehood; truth protects him, falsehood does not injure him, who knows thus, who knows thus.

1. This section is borrowed from AB 4.1.6-7.

2. The source of this section AB 4.1.6 reads ṣoḍaśaḥ stotrāṇaḥ ṣoḍaśaḥ śāstrāṇaḥ.

3. CB omits the part ṣoḍaśabhiḥ prapauti ... ṣoḍaśitvam of AB. See IV 2.302.

PRAPĀTHAKA V

II.5.1

The¹ gods took refuge in the day, the Asuras in the night; they were of equal strength; they could not be discriminated. Indra said 'Who with me will attack² (to drive away) hence these Asuras through the night? He did not find any one among the gods, they were afraid of night, the darkness, death. The night is darkness, as it were; and darkness, indeed, is death. Therefore, even now, even a strong (man) at night,--(while) going even for a short distance, is afraid.³ The metres alone followed him; in that the metres alone followed him; therefore, Indra and the metres bear the night. ^{ther}Not ^LNivid is recited, nor Puroruc, nor inserted verse, nor is any other deity eulogised; for Indra and the metres alone bear the night. They (the gods) repelled them (the Asuras) by going round in rounds; in that they repelled them by going round in rounds, that is why the rounds (paryāyas) have their so-called name. They repelled them from the first part of the night by the former rounds, from the middle of the night by the middle (rounds); from the last part of the night by last (rounds). 'Up from the night do we follow' they (the gods) said. In that 'Up from the night do we follow' they said, that is why the Apis'arvaras have their so-called name. Bordering on night are these metres of him (o Indra), he (the seer) used to say; for these rescued Indra from night, the darkness, death, that is why the Apis'arvaras have their so-called name.

1. This section is almost identical with AB 4.5, and it deals with the Atirātra from of the Jyotistoma; see Ās 5.6.4. The characteristic of this rite is the addition of four parvāyas of three śāstras each.
2. G's edn reads anvaisyānāha (-he) iti, whereas the edns of M and K read anvaisyānāha (-hai) iti. In this place one would expect the dual form anvaisyārahā (-hai) iti; cf. AB 4.6 where dual form is used with similar construction of the sentence.
3. See CHITRAL, op. cit., § 9, Ex 21, p.15.

II.5.2

They¹ chant during the first rounds;² (the śāstra-reciters) repeat the first Padas; whatever their (of the Asuras) desired objects were,³ thereby they (the gods) take from them. They chant during the middle (second) rounds; they repeat the middle Padas; their horses and cows, thereby they take from them. They chant during the last rounds; they repeat the last Padas; their (of the Asuras) clothes, their gold, the jewels on their bodies, thereby they take from them (the Asuras). He (the sacrificer) takes the property of his foe, he repels him from all these worlds, who knows thus.

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1. This section is borrowed from AB 4.6.4-7, and it explains the advantages of the śāstras at the three rounds (Vait. 26.3).
 2. AB 4.6.4 reads prathamena parvārena in place of prathameṣu parvāyeṣu of GB.
 3. AB 4.6.4 reads ... asvā gāva āsan in place of ... manorathā āsan of GB.

II.5.3

They¹ say 'The day is possessed of Pavamāna (-stotras); the night is not possessed of Pavamānas, and on what account do they have equal portions? In that they chant and recite (the verses) 'To Indra, lover of carouse, the pressed (drink)², 'This drink, o bright one, is pressed³, and 'This has been pressed with might⁴, thereby the night is possessed of the Pavamānas; thereby both become possessed of the Pavamānas; thereby become of equal portions. 'The day is possessed of fifteen Stotras', they say, 'night is not possessed of fifteen Stotras; how do both become possessed of fifteen Stotras, and on what account do both have equal portions? The Apisárvaras are possessed of twelve Stotras; they sing for the (Stotra) connected with the Ásvins by means of the Sandhi (-sāman)⁵ connected with the Rathantara (-sāman) with three deities; thereby the night is possessed of fifteen Stotras, thereby both (day and night) become possessed of fifteen Stotras; thereby they have equal portions. They chant a limited amount, they recite an unlimited amount, (thinking) 'What has been (i.e. is past) is limited, what is to be (i.e. is future) is unlimited; thus, he would win unlimited (objects). He recites over and above the Stoma, his offspring is beyond the self, his cattle are beyond. Whatever in him there is beyond the self, the same by means of that which is beyond the self they (the priests) make (him) to prosper⁶. All this (universe) is two-fold, unguent and brilliance; both of these are obtained by day and night; (it is) for the obtaining of unguent and

brilliance? They recite strophes and antistrophes in Gāyatrī; the Gāyatrī is brilliance; night is the evil, the darkness; by means of that brilliance they (the priests) cross the evil, the darkness. They recite with repetitions, for so do the Sāman-chanters sing; they say 'According as it is sung, it is recited;⁸ and that which is not recited (indeed) that is (also) not sung. Then they say 'Why after the final Pratīhāra do they utter the Āhāva and link the Śastra with the Sāman?

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1. This section is borrowed from AB 4.6.3 ff. It gives an explanation of the Pavamāna-stomas, which belong to the day alone, are also provided for the night and also explains other features of the Atirātra which are modelled after the Soma-performances of the day.
 2. RV 3.92.19a; AVŚ 20.110.1a; SV 1.158a; AB 4.6.9; PB 9.2.7; Vait. 40.1.
 3. RV 3.2.1a; SV 1.124a; AB 3.15.2; KB 15.2; PB 9.2.16; ŚB 13.5.1.9.
 4. RV 3.51.10; SV 1.166; AB 4.6.9.
 5. See SV 2.99-104, to Agni, Uṣas and Āśvins, two verses are turned into three.
 6. AB 4.6 reads avarundha'varundha in place of āprāyayanti of GB.
 7. See KB 17.5.
 8. Cf. KB 17.6.

II.5.4

The¹ sacrifice, indeed, is (like) a (cosmic) man; of it the Navirdhāna-pandal is the head, the Āhavanīya fire the face, the Sadas the stomach, the Ukthas the food, the Mārjālīya

and Āgnīdhriya (heaps of hearth) the two arms, these divinities, the Dhīṣṇyas (mindful ones) within the Sadas; the Gārhapatya and the fire for cooking (purpose) the fast milk, the support. And of it the Brahman (-priest) is the mind, the Udgātr the outbreathing, the Prastotr the inbreathing, the Pratihartr the cross-breathing, the Hotr the speech, the Adhvaryu the sight, the Sadasya the generation, the Hotrāsāmsins the limbs, the sacrificer the body. In that the Adhvaryu introduces the Stotra (with) 'Soma one becomes
² pure, thus, he unites eye with the breaths. In that the Prastotr addresses the Brahman (with) 'O Brahman, we shall chant, o Prasāstr³', (they think) 'Mind is the leader of these breaths; impelled by mind we shall chant the Stoma; thus indeed, he unites the breaths with the mind. In that the Brahman acquires loudly by saying 'Do you chant; mind is the Brahman; thus indeed, he unites the mind with the breaths. In that the Prastotr begins the chant; thus indeed, he unites the inbreathing with the breaths. In that the Pratihartr utters his portion; thus indeed, he unites the cross-breathing with the breaths. In that the Udgātr chants; thus indeed, he unites the thorough-breathing with the breaths. In that the Hotr joins the Śastra with the Sāman; the Hotr is speech; thus indeed, he unites speech with the breaths. In that the Sadasya sits by the side of the Brahman; the Sadasya, indeed, is generation, thus he obtains generation. In that the Hotrāsāmsins join their recitings with the Sāmans; thus indeed, the Hotrāsāmsins are the limbs, thus he (the Hotrāsāmsin) unites his (sacrificer's) limbs with the breaths. In that the sacrificer sits by the side of (those

chanting) the Stotra, the sacrificer is the body; thus he brings his (sacrificer's) body into order. Therefore, while the sacrificer is outside the altar, (the Adhvaryu) should not give out the call (to Āgnīdhra), nor should the sun rise, set, nor should the fire heat a place other than a Dhiṣṇya, so that he may not depart himself from the breaths.

1. This section is borrowed from KB 17.7; it identifies the fixtures of the sacrifice with the members of the cosmic man, and the officiating priests with the breaths and other functions of the body.

2. VS 7.21; ŚB 4.2.2.12.

3. KB 17.7; ŚB 4.6.6; Vait. 17.3.

II.5.6

They¹ (the chanters) chant in the first rounds, they (the Śastra-reciters) cause to prolong (a note in reciting: ninardavanti)² in the first Padas; thus indeed, they smite away the Asuras from first (part of) night; in the middle rounds they chant; they cause to prolong (a note in reciting) in the middle Padas; thus indeed, they smite away the Asuras from the middle (part of) night; in the last rounds they chant, they cause to prolong (a note in reciting) in the last Padas; thus indeed, they smite away the Asuras from the last (part of) night. Just as they remove evil over and again by repeating (the Śastras) separately,³ so with the strophe and antistrophe they smite away the Asuras from day and night. They recite the Gāyatrī verses;⁴ the Gāyatrī, indeed, is

brilliance and divine splendour; thereby they place brilliance and divine splendour in this sacrificer.⁶ Having recited the Gāyatrī verses they recite the Jagatī verses; Jagatī, indeed, is the holy-power (Brahman); thereby by means of the holy-power they place divine splendour in this sacrificer. Between the Gāyatrī and Jagatī verses they (the priests) insert the calls; thus indeed, they make the metres of varied strength. Having recited the Jagatī verses they recite the Triṣṭubh verses; the Jagatī, indeed, is cattle; they conclude cattle with the Triṣṭubh verses. The Triṣṭubh is might and strength; thus indeed, at the end he places the might upon the strength. The offering verses contain (the words) 'Soma juice', 'be drunk', 'pressed' and 'drink', and are perfect and have good characteristics;⁶ that is the symbol of night. He should keep awake through the night. So long as they do not sing or there is no reciting, so long are the Asuras and Kaksases the lords and they lead the sacrifice. 'You lighten up the kindled Āhavanīya (-fire), the Āgnīdhriya, the Gārhapatya and (the fires) of the altars: they should say aloud; they should lighten up; it should be lightened, as it were: they should lie snoring;⁷ then indeed, henceforth³ the chief evil does not seize (na abhivṛkṣoti?). They smite away the evil, the darkness; they smite away the evil, the darkness.

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1. The first part of this section deals with the expulsion of the Asuras; and it is borrowed from KB 17.8; and the second part of it is borrowed from KB 17.9, explains the distribution of the metres at the Sastras.

2. For ninarda- sound, cf. Āś Śś 3.3.9 and Vait. 32.15-18.
3. For the word abhyāgāram: see KEITH, HOS XXV, p.443,f.n.2, who says "abhyāgāram is doubtful: BR gave it as 'basprechen, B. as 'in the house; this is possible, but W's rendering is followed: if abhyāgāram is taken as by B then there may be a reference to a magic dance as a popular rite". The edns of M and K read abhyāgharāt, which reading is also doubtful in this context. VEDHVA BANDHU, VPK, B and Ar, p.113, suggests the reading to be abhyākāram, according to him this reading befits the context, if it were to be taken as the correct reading then it would mean "drawing near to one's self", which meaning is not at all required; therefore we retain the reading abhyāgāram, as is found in G's edn and rely upon the meaning assigned to it by W.
4. GB reads gāvatrīn, which ought to be in pl. form gāvatrīṇ, since all other forms such as jaṣati-etc. are in pl.
5. GB reads asmai which is either not required at all or which should be taken in the sense of loc. asmīn.
6. Cf. AB 4.6.3 and KB 17.9.
7. G's edn reads ārebhantaḥ śavīraṃs tān, whereas W's edn has the most unintelligible reading tasvādāre suvirāṃs tān. G's reading is in accord with the parallel text KB 17.9 except ārebhantaḥ for arebhantaḥ of G's edn.
8. G's edn read tān ha taḥ, but here one would expect ataḥ for taḥ, which (ataḥ) is found in the edns of M and K.

II.5.6

Indra¹ slaughtered Viśvarūpa, the son of Tvaṣṭṛ.

Tvaṣṭṛ, whose son was slain, brought Soma (which is) suitable for witchery, and withheld from Indra. Indra, committing a profanation of the sacrifice, by main force drank his (Tvaṣṭṛ's) Soma-juice. He evacuated Soma in every direction (i.e. through vomiting and evacuation). Therefore, one should not drink Soma without being acquiesced.² His Soma-drinking becomes deprived of. From his mouth and breaths³ his excellence

and fame went away and entered the cattle, therefore, cattle are (one's) fame: and indeed, he who knows thus, becomes famous. The Ásvins and Sarasvatī then procured for him (Indra) this sacrifice, the Sautrāmaṇī, in order to heal him. By means of it they consecrated (lit: sprinkled) Indra: because of it he became most splendid among the gods, so does he become most splendid among his own (people) and among others, he who knows thus and he who knowing thus is consecrated (lit: sprinkled with) through the Sautrāmaṇī (sacrifice).

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1. This section presents one of the legends, attached to the Sautrāmaṇī, and is similar to SA 12.3.3.1-2.
 2. GH reads some nānupabītena (na) pātavyah. G's edn puts the second na within bracket, this na does not seem to be required at all. If it were to be taken, in that case it will give a positive sense to the sentence and would mean "Soma should be drunk without being acquiesced" It is perhaps obvious that the second na is a mere scribal error.
 3. Read prāṇebhyaḥ for pranabhyaḥ of G's edn.

II.5.7

And¹ the Brahman (-priest) sigs a Sāman, for the Sāman, indeed, is the royal-power; by means of royal-power he consecrates him (the sacrificer); or the Sāman, indeed, is overlordship; by means of overlordship he causes him to attain overlordship. And, indeed, the Sāman is the essence of all the Vedas; thus, he consecrates (him) with the essence of all the Vedas. He chants it in the Bṛhatī verse, for established on the Bṛhatī, as his excellence and support, yonder sun gives heat. He chants it in a Bṛhatī verse belonging

to Indra, for this sacrificial rite, the Sautrāmaṇī, belongs to Indra, and even now one who offers sacrifice, has Indra as his support; he thus, rejoices him in his own abode. And as to why (these Sāmāns) are called bracers;² by means of these Sāmāns the gods with the strength of the vital power braced up Indra, so do the sacrificers brace him up with the strength of the vital power. 'For full fame', 'for excelling fame', 'for true fame', 'for fame';³ these are the Sāmāns. He (the Brahman) establishes him in these worlds. These are four finales;⁴ for there are four quarters; they thus, establish him in all quarters; and cattle, indeed, are four-footed, thus, (it serves) to win cattle. As to this they say ' (Seeing that) this Sāman is chanted, wherein then does the recitation of this Sāman consist, and what is its foundation? They say 'Thrice eleven are the gods; this indeed, is the recitation belonging to that Sāman, this is its foundation. He takes a thirty-third cupful (of gravy); it is for support of the Sāman.

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1. This section illustrates Vait. 30.16; 13, and deals with the Sāman-chants at the Sautrāmaṇī: it almost copies SB 12.3.23-23.
 2. The edns of M and K read saṁśayāṇāni, whereas G's edn following the parallel passage SB 12.3.3.26, reads saṁśānāni. This word literally means "sharpners or sharpenings".
 3. SB 12.3.3.26; Vait. 30.13. See EGGELENG, SBE XLIV, p.256, f.n.3.
 4. For finales, see Eggeling, SBE XLIV, pp.256-7, f.n.3.

II.6.8

Prajāpati¹ desired 'May I get strength (and) the world
 of heaven.² He saw this Vājapeya (the drink of strength). That
 which gives heat, that is a drink of strength. By means of this
 (rite) he (the sacrificer) attains strength (and) the world
 of heaven. The (verses) containing (the words) 'bright' and
 'light' occur at the morning-pressing. By means of these
 (verses) he obtains brilliance (and) divine splendour. The
 (verses) containing (the word) 'strength' occur at the midday-
 pressing, (it serves) to attain the world of heaven. The
 (verses) containing (the words) 'food', 'troop', (and) 'cattle',
 occur at the third pressing. By means of these (verses) he
 attains fulness (of all these objects). It (the Vājapeya) is
 throughout constituted of seventeen parts: Prajāpati, indeed,³
 is constituted of seventeen parts; thus he approaches
 Prajāpati alone. The officiating priests wear golden wreaths;
 (thereby) the symbol of greatness is made. (He does so, think-
 ing) 'This (gold) may be for me in yonder world a shining out.⁴
 Gold, indeed, is light; by means of light they conceal him
 (the sacrificer). They run a race-course and make the sacri-
 ficer win. He (the sacrificer) ascends to the sky⁵, he ascends
 in the region of strength⁶, he ascends in the region of all
 strength. (Thereby) they conceal him (the sacrificer) from
 the world of men. 'On the instigation of the god Savitr,
 may I ascend to the world of heaven, the highest firmament.⁷
 The Brahman causes the wheel of a chariot to move gently;
 instigated by the Savitr alone he causes him to move gently.³

The Brahman (-priest), indeed, is Prajāpati; thus he sends this Prajāpati away from the thunderbolt, (it serves) to win sky, and is for continuity of the steeds. He chants an impetuous Sāman, thus he becomes possessed of strength. The world of heaven is strength, thus he ascends to the world of heaven. Among the verses addressed to Viṣṇu and containing (the word) 'śipivīṣṭa-', the ṛghat is chanted (as) last (Sāman). Thereby, having ascended to the world of heaven 'he bestrides, he bestrides the height of the ruddy one (the sun).'⁹

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1. This section illustrates the Vājapeya ceremony, it is obviously copied from PB 13.7 (cf. Vait. 27.1-17).
 2. The edns of M and K read vāiam āpnuyāt, whereas G's edn following the parallel text PB 187.1 reads vāiam āpnuyam. In accord with the context the finite form in first per. sg. is desired.
 3. In the Vājapeya-sacrifice the seventeen-fold verses are recited as Śtoma, Śastra and Uktha recitations.
 4. PB 13.7.7. LLOOFFIELD'S Yed. Conca does not take note of this reference of GB.
 5. According to CALAND, PB (Tr.) 13.7.10, p.433, n.1, it is meant; "He (the sacrificer) mounts by means of a ladder to the top of the sacrificial post, the yama".
 6. PB 13.7.11 reads sarajasa in place of samahas and viśvamahas of G.
 7. Cf. Vait. 27.6.
 8. Here sarpati, certainly appears to be used in the causative sense.
 9. According to CALAND, PB (Tr.) 13.7.13, p.439, n.2, Here the brāhmanasya viṣṭapa seems to be equivalent to Viṣṇu

step (kṣavāntam asya rajasaḥ parāke, SV 2.976):

II.5.9

Now,¹ (we shall discuss) the Aptoryāman sacrifice. In that Prajāpati created offspring; he, indeed, created them when they were exhausted; created they went away and did not return. Then he received back with one toṃa, (but) they surpassed; then he received (back) with two (Stomas), then with all (Stomas); therefore it (the Aptoryāman) is possessed of all the Stomas. Then he received (back) with one Prṣṭha (-stotra), (but) they surpassed; then (he received back) with two (Prṣṭha-stotras), then with all (Prṣṭha-stotras); therefore, it (the Aptoryāman) is possessed of all Prṣṭhas. In extra Uktha they restrained them (from their going away) with the Vāravantiya (-sāman); therefore, this (Aptoryāman) is possessed of extra Uktha, and because of this it is (called) Vāravantiya (restraining sāman). After having found he restrained them, therefore, it is (called) Aptoryāman². And they say 'offspring, indeed, are Aptu, and it (the Aptoryāman) is the restraining of offspring³. It has, indeed, been said; these offspring may spread⁴ the sacrificial grass; then he offers sacrifice by means of it (the Aptoryāman). This Aptoryāman is possessed of eight Prṣṭhas. Since the Prṣṭhas of the Viśvajit (sacrifice) are transferred in the other sacrifice, how is it that here (the position is different) in this way? This Aptoryāman is the head of the sacrifices. Just as those who are hostile are at the command (lit: at the will) of (their) leader

(āresthin-), so may I be at the command (=will) of (my) leader; and (various kinds of) foods are capable of doing the service of food.⁶

1. Sections 9 and 10 deal with the Aptoryāman sacrifice. The presentation is not in very close touch with Vait. 27.13 ff. Cf. in a general way PB 20.3.2 ff.
2. Cf. PB 20.3.4, for etymology of the word Aptoryāman, where its etymological explanation is given in usual Brahmana manner "Whatever wish he has, he attains that by means of this rite; that is why the Aptoryāman has got its so-called name".
3. G's edn reads tā barhiḥ prajāśnāverāṃ ..., whereas the eds of M and K read tā barhiḥ prajā śnāverāṃ G's reading is supported by a majority of Mss belonging to B&H, Poona, which are being utilised by the CASS, University of Poona, for bringing out a critical edn of GB. One of these Mss (No 39) reads tā barhiḥ
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prajā śnāverāṃ ..., which reading has the regular Sandhi. VEDHA BANDHU, VPK, B and Ar, p.147, conjectures this form to be derived from vas 'to eat', which conjecture in no case can be accepted, since meaning of this root can never suit this context. K derives this form from vanā, and according to him dental sibilant is changed into palatal one. One of the Mss in private possession of Dr. H.R. DESAI of Poona reads tā barhiḥ prajā śnāveran, which form can be obtained from vasnā. Here I would like to read the text as follows: tā barhiḥ prajā śnāverāṃ ..., and would like to take the finite form in the optative third per. pl. from vas in the sense of 'to pervade, spread etc.' By accepting this meaning of the root all difficulties can be overcome.
4. The finite verbal form śaivasevuh is derived from śam + vas 'to desire'. The verbal form of this root with the prefix śam is neither recorded by VEDHA BANDHU, VPK, B and Ar, nor by PW and MW.
5. The latter part of the sentence ... vasavānam annasvā-mucarvā ksamante, is the most confusing. VEDHA BANDHU, VPK, B and Ar, p.336, takes it as vase (nominal form in loc. sg.), but if we accept it as nominal form then it

would lead us to a lot of confusion. Instead of taking it as a nominal form vāse, it seems more desirable to take it as vāseya (opt. first per. sg.). Again the plural finite form ksamante would lead one to further difficulty. Here one would like to conjecture the substantive annam, to be used in the plural sense. Thus, difficulty with regard to its interpretation can be solved.

II.5.10

Just¹ as the Āgneya (-śastra), indeed, is the first of the Uktha recitations of the (one) day (Soma-sacrifice), so indeed, is the Āgneya (-śastra) the first in this (Aptoryāman). In that(Aptoryāman) there are, indeed, two latter (verses) connected with Indra; these two (verses) are, indeed, connected with Indra. The Uktha of the Acchāvāka is connected with Indra and Viṣṇu. There are four Āhāvas² and extra Uktha recitations (in the Aptoryāman). Uktha recitations, indeed, are cattle; cattle are four-fold, and cattle are four-footed, (it serves) to win cattle. These Trcasas- the strophes and antistrophes are to be recited by half-verses; half- verses, indeed are support, thus it is for (finding) support. And after having invoked two-two (hymns) of these hymns which belong to the Ásvins he recites each single (hymn) day by day: the Ásvins are the physicians of the gods; therefore, he recites the hymns belonging to the Ásvins. And they gave (that sacrifice) to the Ásvins, (thinking) 'Do you two heal it'. The concluding verses belong to the lord of the field.³ Wherein (the sacrifice) is killed, there offspring⁴ were desiring to eat, were thirsting, obstructed and standing; to them, the wretched ones, he caused

to drink in accordance with their field,⁵ (and) made them to rejoice by means of these (concluding verses). 'The field is this earth; we shall find support on this undepressed one at the end'.⁶ (In it) the offering verses are the Triṣṭubh verses. Wherein (the sacrifice) is killed, there offspring, indeed, were desiring to eat, were thirsting, obstructed and standing, he made them embolden (=prosperous) each according to (her) abode by means of these. Therefore, these are the offering verses; these are the offering verses.

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1. This section and the previous one illustrate the Aptoryāman rite.
 2. For Āhāvas, see GB 2.3.10; 16; 2.4.4; 13 and Vait. 20.15 ff.
 3. Cf. KB 30.11.
 4. G's edn reads yatra ha tastat prajā āsanāvantīh, whereas the edns of M and K rightly read yatra bahas tat
 5. GB reads yathākṣetram, according to G's f.n. one of the Mss reads yathākṣatram.
 6. Cf. KB 30.11.

II.5.11

Now¹ (we shall discuss) the sacrifice not ending in one day.² They make the antistrophe of the strophe of today the strophe of the next day at the morning-pressing. Thus, they continue the Ahīna (-sacrifice) for the continuity of the Ahīna (-sacrifice). Just as one day (rite) is the pressing day, so the Ahīna (-sacrifice) (concerns) the pressing (days); just as the pressings of the one day sacrifice are concluded one by one,

so the days of the Ahīna (-sacrifice) are concluded one by one. In that they make the antistrophe of the strophe of today the strophe of the next day at the morning-pressing. Thus indeed, they make the one day the counterpart of the other day; thus indeed, by another day (i.e. by preceding day) they lay hold of another (subsequent day)³. But this is not the case at the midday (-pressing); the Pr̥sthas are prosperity; they (the Pr̥sthas), indeed, abide in the same (midday-pressing). By reason of the same rule they do not make the antistrophe of the strophe of today the strophe of the next day at the third pressing.

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1. This section deals with Ahīna-sacrifice, and is composed of AB 6.17.1-2 and AB 6.5.
 2. GB uses the expression anāikāhika- for ahīna-: which is not attested by the other Vedic texts and is wanting in the modern lexicons like PW and MI etc. See BLOOMFIELD, op.cit., § 81, p.123, n.5.
 3. GB reads apara- for avara - of the parallel text AB 6.5.

II.5.12

Now¹ (there are) the commencing verses.² 'With ³ guidance for us, let Varuṇa' is (the commencing verse) of the Maitrāvaruṇa (which continues) 'Let Mitra lead us, he who knows⁴; the Maitrāvaruṇa is the leader of the Hotrakas; therefore, this (verse) is called as containing (the word) leader.⁵ 'To you Indra from all sides⁶ is of the Brāhmaṇacchāsin, (continuing) 'We invoke for men⁷; indeed, with this (verse) day by day they invoke Indra. When they invoke in competition no other appropriates Indra, where the Brāhmaṇacchāsin knowing thus recites this (verse)

day by day. 'When the Soma was pressed, men,⁸ is of the
 Acchāvāka, (continuing) 'They invoked Indra and Agni;⁹ with
 this (verse) they invoke day by day Indra and Agni. When
 they invoke in competition no other appropriates Indra and
 Agni, where the Acchāvāka knowing thus recites this (verse)
 day by day. They are boats which carry over to the world of
 heaven; thus indeed, with these (verses) they cross the world
 of heaven.

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1. This section is copied almost word for word from AB 6.6.
 2. i.e. after the Stotriyas and Anurūpas of the Ahina sacrifices.
 3. RV 1. 90.1a; SV 1.213a; AB 6.6.2; EB 26.10; Nir. 6.21.
 4. RV 1.90.1b; SV 1.213b (reads navati for navatu); AB 6.6.2.
 5. Read pranetrmatī for pranetrinatī of G's edn.
 6. RV 1.7.10a; AVŚ 20.39.1a; SV 2.970a; TS 1.6.12.1a; Mai S 4.11.4a; Kāth S 8.17a; AB 6.6.3; Vait. 35.10.
 7. RV 1.7.10b; AVŚ 20.39.1b; SV 2.970b; TS 1.6.12.1b; Mai S 4.11.4b; Kāth S 8.17b; AB 6.6.3.
 8. RV 7.94.10a; AB 6.6.5.
 9. RV 7.94.10b; AB 6.6.5.

II.5.13

Now¹ (there are) the enclosing verses. 'May we belong to
 you, o god Varuṇa² is (the enclosing verse) of the Maitrāvaruṇa;
 (continuing) 'Food and light may we obtain;³ 'food' is this
 world; 'light' is yonder world; thus indeed, (with this verse)
 he lays hold of both worlds. 'He traversed the atmosphere⁴ is of

the Brāhmaṇaccham⁴-sin, a triplet, containing (the word) 'apart'; thus indeed, with these (verses) he puts apart the world of heaven. 'In the ecstasy of the Soma the regions of light when Indra cleft Vala⁵. (He says) 'The consecrated ones are desirous to win; therefore, this verse contains (the word) 'hole'. 'He drove out the cows for the Aṅgirasas, searching⁶ them that were in the hidden place; and he hurled Vala headlong⁷; thus indeed, with this (verse) he obtains the gift for them. 'By Indra were established and made firm the luminous regions of heaven; the firm are not to be moved away⁸; thus indeed, with this (verse) he attains the world of heaven day by day. 'I ask the associates of the Sarasvatī⁹ is of the Acchāvāka; (continuing) 'I seek the aid of Indra and Agni¹⁰; thus indeed, the dear abode of Indra and Agni is speech; thus, he makes both of them (Indra and Agni) prosperous with their dear abode; and he who knows thus he becomes prosperous by means of his dear abode.

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1. This section is similar to AB 6.7, and it deals with the enclosing verses (paridhāniyas).
 2. RV 7.66.9a; SV 2.419a; AB 6.72.
 3. RV 7.66.9c; SV 2.419c; AB 6.7.2.
 4. RV 8.14.7a; AVŚ 20.23.1a; SV 2.990a; AB 6.7.3a; GB 2.6.6; Vait. 35.11.
 5. RV 8.14.7bc; AVŚ 2.23.1bc; SV 2.990bc; AB 6.7.4bc.
 6. Read āvishkroyan for āvishkryan of G's edn.
 7. RV 8.14.3; AVŚ 20.23.2; SV 2.991; AB 6.7.6.
 8. RV 8.14.9; AVŚ 20.23.3; AB 6.7.7.

9. RV 8.33.10a; AB 6.7.10.

10. RV 8.33.10b; AB 6.7.10.

II.5.14

There¹ are two kinds of enclosing verses of the Hotrakas, the enclosing verses of the Ahīna and those of the Ekāha. The Vaitrāvaruṇa encloses with those of the Ekāha only²; thereby he does not depart from this world. With those (enclosing verses) of the Ahīna (encloses) the Acchāvāka³, (it serves) to obtain the world of heaven. The Brāhmaṇacchamsin (encloses) with both the verses⁴, thereby laying hold of both he goes to this and yonder world; moreover, laying hold of both he goes to the Ahīna and the Ekāha, the year and the Agniṣṭoma, the Vaitrāvaruṇa and the Acchāvāka. And therefore, the Hotrakas enclose by means of the enclosing verse of the Ekāha at the third pressing; thereby he does not depart from this world. The Acchāvāka (encloses) with the verses of the Ahīna; (it serves) to obtain the world of heaven. At (his own) will the Hotṛ would recite what the Hotrakas would recite on the previous day; or the Hotrakas what the Hotṛ (would recite); the Hotṛ is the breath, the Hotrakas the limbs; this breath in common goes through the limbs. Therefore, at (his own) will the Hotṛ would recite what the Hotrakas would recite on the previous day, or the Hotrakas what the Hotṛ (would recite). The Hotṛ is the body, the Hotrakas the limbs; the ends of the limbs are the same; therefore at (his own) will the Hotṛ would recite what the Hotrakas would recite on the previous day, or the Hotrakas what the Hotṛ (would recite). The Hotṛ encloses with the ends of

the hymns; therefore, the enclosing verses of the Hotrakas at the third pressing are the same.

1. This section is very similar to AB 6.3.
2. i.e. at the two pressings, viz., the morning and midday he uses the same enclosing verse (the plural being pravogabāhutvāpekṣam) they are RV 7.66.9 and 4.16.21 (cf. AB 6.23).
3. RV 8.38.10 and 7.94.9; RV 2.11.21 (AB 6.23) and 3.30.22 are those for the Ahina and Ekaha respectively.
4. This means that at the morning-pressing he used different verses in the Ekaha and Ahina (RV 8.93.3 and 3.14.9), but at the midday-pressing the same (RV 7.23.6).

II.5.15

That¹ which is the strophe of the next day they make that the antistrophe of the strophe of today at the morning-pressing. Thus, they continue the Ahina (-sacrifice).² These Hotrakas having recited at the morning-pressing the strophe of the six-day (rite), they recite the Ahina hymns at the midday (-pressing); 'May the true, bounteous and drinker of Soma come here³'. The Vaitrāvaruṇa is truthful.⁴ 'To him the strong and swift⁵', says Brāhmaṇacchamsin. 'Ordering the bearer has gone to the grandson (the son) of the daughter,⁶ says the Acchāvāka. They say 'Why does the Acchāvāka recite this hymn containing (the word) 'bearer' both in the days that go away and those that come up again? The Acchāvāka the knower of many ṛg is possessed of strength. The bearer bears the yokes to which it is yoked. Therefore, the Acchāvāka recites in both cases this hymn containing (the word) 'bearer', both in the days that go away and in those that come up again.

These (hymns) are recited on (rites of) five days, on the Caturvīṃśa, Abhijit, Viṣuvat, Viśvajit and Mahāvratā; therefore, they call them the Ahīna hymns (i.e. the hymns of the Ahīna-sacrifice); for nothing in them is left out; these days go away without recurring; therefore, they are recited on these days. In that they recite that is the symbol of the world of heaven. In that they recite them (the Ahīna hymns), they invite Indra with them, like a bull to a cow. The gods and the seers said 'Let us continue the sacrifice with that ~~at the same time~~ which is the same; they saw this similarity in the sacrifice, the Pragāthas the same,⁷ the beginnings the same,⁸ the hymns the same.⁹ Indra is a house-mover; where Indra goes first, there the other (person) also goes; (it serves) to secure Indra in the sacrifice.¹⁰

1. This section is identical with AB 6.13.4 ff., and it is introduced by a sentence from AB 6.17.2, and ends with AB 6.17.3-4 (cf. Vait. 31-19-20).

2. See GB 2.5.11.

3. 4.16.1a; AVŚ 20.77.1a; AB 5.21.3; KB 26.7; Vait.33.17.

4. Read satvayan for satvavan of G's edn.

5. RV 1.61.1a; AVŚ 20.35.1a; AB 6.13.3; KB 26.16; Vait.31.19.

6. RV 3.31.1a; AB 6.13.2; Nir. 3.4a.

This verse is still a moot point. The commentators and translators offer various explanations to it; herein I have given a literal translation to this foot of the verse.

7. See AB 6.21; also see Āś ŚS 7.4.6.

8. Ibid. 6.22; 7.4.7.

9. See AB 6.17.3.

10. Ibid. 6.17.4.

PRAPĀTHAKA VI

II.6.1

These¹ Sāmpāta (hymns) Viśvāmitra first saw; 'To you,
 o In ra, the bearer of thunderbolt²; 'That which of ours
 Indra rejoices in and desires³; 'How, of what Hotṛ has he
 made great⁴? Vāmadeva created them which were seen by
 Viśvāmitra. Viśvāmitra thought in mind 'The Sāmpātas which
 I saw Vāmadeva has created them; what hymns shall I create
 as counter Sāmpātas? He created these hymns as Sāmpātas
 their counterparts. 'As soon as the bull, the youngling was
 born⁵, 'The glorious songs of praise arose⁶, 'Like a carpenter,
 I have fashioned out a thought⁷, (these hymns) Viśvāmitra
 (created). 'Indra, the destroyer of citadels, conquered the
 Dāsa by hymns⁸, 'He who alone is to be invoked by men⁹, 'He
 who is terrific like a bull with sharp horns¹⁰, (these hymns)
 Vasiṣṭha (created). 'This offering do you make attain¹¹, 'Your
 Soma-loving friends desire you¹², 'Ordering the bearer has gone
 to the grandson (the son) of the daughter¹³, (these hymns)
 Bharadvāja (created). By means of these Sāmpātas these seers
 moved these worlds; in that they moved (sāmpātan), therefore,
 they are called Sāmpātas, that is why the Sāmpātas have
 their so-called name. Therefore, the Maitrāvaruṇa recites every
 day one by one these three Sāmpāta hymns, in a reverse order¹⁴;
 on the first day (he recites) 'To you, o Indra, the bearer of
 thunderbolt', on the second (day) 'That which of ours Indra
 rejoices in and desires', on the third (day) 'How, of what
 Hotṛ has he made great? The Brāhmaṇacchamsin recites every day

one by one the three Sāmpāta (hymns), in the reverse order,¹⁵ on the first day (he recites) 'Indra, the destroyer of citadels, conquered the Dāsa by hymns', on the second (day) 'He who alone is to be invoked by men', on the third (day) 'He who is terrific like a bull with horns'. The Acchāvāka recites every day one by one the three Sāmpāta (hymns), in the reverse order,¹⁶ on the first day (he recites) 'This offering do you make attain', on the second (day) 'Your Soma-loving friends desire you', on the third (day) 'Ordering the bearer has gone to the grandson (the son) of the daughter'. These (Sāmpāta hymns) are nine in number; there are three to be recited everyday; these become twelve; the year has twelve months; Prajāpati is the year; the sacrifice is Prajāpati; thus, they obtain¹⁷ Prajāpati, the year, the sacrifice; thus, they go on finding support day by day in the year, in Prajāpati, in the sacrifice, (thus) they find support.¹⁸ Later on all this (universe) finds support, he who knows thus he finds support with cattle and offspring. Between them (the Sāmpātas) they should insert an insertion; Varāj verses and verses by Vīmada¹⁹ which are without the Nyūnkha (repetition of o) on the fourth day; Pañkti verses²⁰ on the fifth, and verses by Paruccheṣa²¹ on the sixth. Moreover, they should insert the great Stotras of eight verses.

1. This section is copied from AB 6.13.1-3 and 6.19.1-10 (cf. Vait. 31.25).

2. RV 4.19.1a; AB 6.18.1; GB 2.4.1.

3. RV 4.22.1a; AB 6.13.1.

4. RV 4.23.1a; AB 6.18.1.

5. RV 3.48.1a; AB 6.18.2; GB 2.4.1; 6.2.
6. RV 7.23.1a; AVŚ 20.12.1a; SV 1.330a; AB 6.18.3;
KB 29.6; GB 2.4.2; 6.2; Vait. 22.13.
7. RV 3.38.1a; AB 6.18.2; KB 29.7; GB 2.6.2.
8. RV 3.34.1a; AVŚ 20.11.1a; AB 6.18.2; GB 2.4.2;
Vait. 31.25.
9. RV 6.22.1a; AVŚ 20.36.1a; AB 6.18.3; KB 25.5; Vait 31.25.
10. RV 7.19.1a; AVŚ 20.37.1a; AB 6.18.3; Vait. 31.25.
11. RV 3.36.1; AB 6.18.3; GB 2.4.3.
12. RV 3.30.1a; VS 34.13a; AB 6.18.2.
13. RV 3.31.1a; AB 6.18.2; GB 2.5.15; Nir. 3.4a.
14. The three Sānpāta hymns are RV 4.19; 22; 23.
According to KRITH, HOS XIV, p.273, f.n.1 "...
vinayasan presumably means that on the last three days
of the Śudāha they are repeated in the same order. These
hymns replace the Ahina hymns of the special days (see
KRITH's, f.n.3 on AB 6.13)". See AS SS 7.6.21-22; cf.
Vait. 31.25.
15. RV 3.34; 6.22; 7.19.
16. RV 3.36; 3.30; 3.31.
17. The parallel text AB 6.19.7 has the plural form
annuvanti for annoti of GB. Here the plural form is
desired, since the subsequent part of this sentence has
its predicate in plural.
18. G's edn reads pratitisthata (-te) iti, whereas the edns
of M and K rightly read pratitisthanta (-te) iti.
19. The Virāj verses are RV 7.22.6-8; 7.31.10-12; and the
verses by Vīmada are RV 10.23.1-7. The first three verses
in each case go to the Maithravaryuna, the Brāhmanacchamsin
has 3-6; the Acchavāka 5-7, see AS SS 7.11.34 ff.; Vait.
32.7.
20. RV 1.29.1-7.
21. RV 1.131.1-7.

II.6.2

The¹ Maitrāvaruṇa (should insert) 'What friend of man today, go-loving?² the Brāhmaṇacchamsin 'Like (the bird) who has deposited its young (in its nest) in the tree (is) eagerly looking around,³ the Acchāvāka 'Come here, mounted upon your chariot-seat.⁴ These are the insertions; by means of these insertions the gods and seers went to the world of heaven. Thus indeed, the sacrifices also go to the world of heaven by means of these insertions. 'As soon as the bull, the youngling was born,⁵ the Maitrāvaruṇa everyday recites before the Sāmpātas. Thus, this hymn is heavenly, by means of this hymn the gods and seers went to the world of heaven. Thus indeed, the sacrificers also go to the world of heaven by means of this very hymn. It contains (the word) 'the bull', (therefore) it (also) contains (the word) 'cattle; (it serves) to win cattle. It consists of five verses; food is the Paṅkti,⁶ (it serves) to obtain proper food. 'Furthering us with unobstructed paths,⁷ thus he recites everyday for heavenliness. 'The glorious songs of praise arose,⁸ the Brāhmaṇacchamsin (recites), this hymn containing (the word) 'praise' is perfect in form. By means of this hymn the gods and seers went to the world of heaven. Thus indeed, the sacrificers go to the world of heaven by means of this very hymn. It consists of six verses, the seasons, indeed, are six; (it serves) to win the seasons. He recites it everyday after the Sāmpātas. 'Like a carpenter, I have fashioned out a thought,⁹ the Acchāvāka recites everyday, and thus, he refers to the symbol of continuity. 'Pondering

on the dear (days) to come¹⁰, (he says); the days to come are dear; thus indeed, they proceed pondering on, laying hold of, them (the days to come). In comparison to this world the world of heaven is to come; thus indeed, they ponder on the world of heaven. 'I, who am of good wisdom, long to see the sages¹¹, (he says), those who, indeed, departed by means of it (the Sāmpāta hymn), they indeed, are our seers of olden days; thus indeed, he refers to them very much. It (the Sāmpāta hymn) consists of ten verses; the breaths are ten; thus indeed, he obtains the breaths; it is for continuity of the breaths. As it consists of ten verses; thus indeed, ten are the breaths in a man; ten are worlds of heaven; thus indeed, he obtains the breaths and the worlds of heaven. They go on finding support in the breaths and these worlds of heaven. As it consists of ten verses, (thus) the Virāj has ten syllables, and it (the Virāj verse), indeed, is the support of the world of heaven. And he establishes him (the sacrificer) on this support. Once¹² he recites Indra; thereby he does not depart from the form belonging to Indra. He recites it every-day after the Sāmpātas.

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1. This section is composed of the middle of AB 6.19.10 and 6.20 with some omissions on the part of GB (cf. Vait.32.10)
 2. RV 4.25.1a; AB 6.19.10.
 3. RV 10.29.1a; AVŚ 20.76.1a; AB 6.19.10; Nir. 6.28; Vait.32.10.

Following Yaska (Nir. 6.28), Sāyana at RV 10.29.1. takes vāyo as a single word, since separating it as va and yo ... as Sākalya's Paśa text shows, will cause the accentedness of the finite verb achāyi. I have followed Sāyana here and taken vāyo as a single word.

4. RV 3.43.1a; AB 6.19.10; KB 20.2.
5. RV 3.43.1a; AB 6.13.2; GB 2.4.1; 6.1.
6. GB omits pañcapadā pañkti of AB 6.20.6.
7. RV 6.69.1d; TS 3.2.11.2d; Ma1 S 4.12.5d;
Kāth 12.14d; AB 6.15.4.
8. RV 7.13.1a; AVŚ 20.12.1a; SV 1.330a; AB 6.13.3;
KB 29.6; GB 2.4.2; 6.1; Vait. 22.13.
9. RV 3.33.1a; AB 6.13.2; KB 29.7; GB 2.6.1.
10. RV 3.33.1c; AB 6.20.14.
11. RV 3.33.1d; AB 6.20.15.
12. RV 3.33.10.

II.6.3

'Who,¹ o Indra, him that has you as his wealth,² 'What newest of imploring hymns³, (and) 'What has not been done by him⁴, are the Pragāthas containing (the word) 'who' which are recited everyday. Prajāpati is who; (thus indeed, they serve) to obtain Prajāpati. In that they contain (the word) 'who', that is the symbol of the world of heaven. In that they contain (the word) 'who', and who, indeed, is food, moreover, (they serve) to obtain food. In that they contain (the word) 'who', and who is pleasure, moreover, (they serve) to obtain pleasure. As they contain (the word) 'who', everyday they praise employing the duly appeased Ahina hymn, and they appeased them by the Pragāthas containing (the word) 'who'. Appeased they bring happiness (ka); appeased they carry them towards the world of heaven. The beginnings of the hymns they should recite in Tristubh; some recite these (verses) before the Pragāthas, calling inserted verses (Dhāyās). That indeed, he should not

do so. The Hotṛ is the royal-power, the Hotrāsāins are the people; thus indeed, they would make the people refractory to the royal-power which is a great evil. He should know thus 'These my beginnings of the hymns are Triṣṭubh verses'. Just as men would sail an ocean, so indeed, do they sail who perform the year (i.e. the sacrifice remaining for a year) or twelve days (rite); just as men desiring to reach the other shore would mount a boat well found⁵, so do they mount the Triṣṭubh verses who are desirous of (going to) heaven. That metre having made them go to the world of heaven, does not fail, for it is the strongest of all. He should not utter the call for these (verses) (thinking) 'The metre is the same; moreover, let me not make them inserted verses'. In that they recite these verses, that is the symbol of the world of heaven. In that they recite these (verses); indeed, with them they invite Indra, like a bull to the cow.

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1. This section is identical with AB 6.21 (cf. Vait. 35.12, and 35.2;4).
 2. SV and PB read tvā yasa for tvā yasna; RV 7.32.14a; SV 1.280a; AB 6.21; G 2.4.1; PB 21.9.16.
 3. RV 3.3.13a; AVŚ 20.50.1a; AB 6.21.1; KB 24.5; Vait 27.13.
 4. RV 3.66.9a; AVŚ 20.97.3a; AB 6.21.1; KB 24.6.
 5. Cf. AB 7.13; PH 7.1199.

II.6.4

'¹ Indra, the bounteous one, drive away (our) foes who are in front², the Vaitrāvaruṇa recites everyday before the Sāmpātas. 'O overpowering one, drive them away who are behind;

o hero, drive them away who are to the north, then who are below to the south; so that we may delight in your wide protection' (he says); that is a symbol of freedom from fear, for he finds as he proceeds freedom from fear, as it were.

'Those two (horses) of you yoked with prayer, I yoke (them) with prayer'³, the Brāhmapācchāsin recites this (verse) everyday which contains (the word) 'yoked', since the Ahīna is yoked, as it were; (therefore) it is a symbol of the Ahīna.

'Lead us to wide space'⁴, the Acchāvāka recites everyday, since the Ahīna goes, as it were,⁵ (the words) 'you lead after' are a symbol of the Ahīna; (the words) 'you lead' are a symbol of the proceeding of the sacrificial session. Indra is a home-mover of them (the sacrificers); as a cow to its well-known place of pasture, or as a bull to the cow, so does Indra come to their sacrifice. He should not conclude with the 'Prosperity let us invoke'⁶ verse of Ahīna; the Kṣatriya (king) departs from his kingdom, he then summons his rival.

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1. This section is identical with AB 6.22.
 2. AVŚ 20.17.1; AVP 19.16.3 (with parāco for prāco); GB 2.6.12; Vait. 32.13.
 3. IV 3.35.4a; AVŚ 20.36.1a; AB 6.22.4; KB 29.4; Vait. 36.13.
 4. GB does not include the word vidvān of the Pāda of the verse. RV 6.47.3a; AVŚ 19.15.4a; AVP 3.35.4a; AB 6.22.6; KB 25.7; TB 1.2.1.9d.
 5. GB reads ata iya, but here one would expect the reading etiva (ati + iva), which is found in the parallel text AB 6.22.6.

6. The rc RV 3.33.10 is called śunāmhuviya, for it begins with śunām huvaṃ. GB reads śunām hūvaya for śunām huviyaya of AB 6.22. The reading of GB is certainly an error for the reading of AB.

II.6.5

Now¹ follows the yoking and releasing of the Ahīna (sacrifice); with 'He traversed the atmosphere'² he yokes the Ahīna; with 'Indeed, to Indra alone'³ he releases; with 'Surely this of you'⁴ he yokes the Ahīna; and with 'You, indeed, are chanted'⁵ he releases. He, indeed, is capable of weaving the Ahīna who knows how to yoke and how to release it;⁶ this, indeed, is its yoking and releasing. In that on the first day of the Caturvīṃśa day (rite) if they were to enclose (the Śāstras) with (the verses) of the one day (rite); they would conclude the sacrifice on the very first day; and they would not make it an Ahīna rite; if they were to enclose (the Śāstras) with the enclosing verses of Ahīna (-sacrifice), the sacrificers would perish, just as one yoked and not being released perishes. They would not make it an Ahīna rite. With both sets (of verses) should they enclose?⁷ That is as if one were to go a long journey unyoking (a bullock-cart or a chariot) from time to time; and that they should enclose with sets of the same verses. And they say 'By one verse or by two verses should he over-recite the Stoma; when a Stoma is over-recited by many verses then come into existence long stretches of wild; (thereby) quickly I give proper food to the gods'. In the latter two pressings (he should over-recite the Stoma) with an unlimited number of verses; the world of heaven is

unlimited; (it serves) to obtain the world of heaven. That is as if one were to give quickly to one neighing and thirsting;⁸ therefore, they should enclose with the same verses. The sacrifice is continuous, grasped and unloosened; continuously the Vasaṭ call should be made with a verse; it is for continuity. He is united with offspring and cattle who knows thus.

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1. This section is identical with AB 6.23.
 2. RV 3.14.7; AVŚ 20.23.1a; SV 2.990 a; AB 6.7.3; GB 2.6.13; Vait. 35.11.
 3. AB 6.23.2; Vait. 22.4 (P of RV 7.23.6a; AVŚ 20.12.6a etc.).
 4. AB 6.23.3 (P of RV 2.11.21 etc.).
 5. AB 6.23.4 (P of RV 4.16.21 etc.).
 6. GB reads yoktam and vimoktam for yoktum and vimoktum of the parallel text AB 6.23.5; the reading of GB in this context is certainly an error for the reading of AB.
 7. The Vaitrāvaruṇa should enclose with those verses of the one day rite only; the Acchavaka with those of the Ahina; the Brahmāpacchamsin with those of the Ahina in the morning and those of the one day rite at the midday-pressing.
 8. Cf. AB 6.8.7.

II.6.6

Further they say¹, How is it that the Hotṛ is possessed of (i.e. recites) two Ukthas with one hymn each, whereas the Hotṛakas are possessed of (i.e. recite) one Uktha with two hymns? He who yonder gives heat, indeed, he is the Hotṛ. He is one only; therefore, he (the Hotṛ) is possessed of (i.e. recites) one hymn. Just as one meditating

differently becomes two. Disk, indeed, is brightness; one gleam being bright and the other being dark; therefore he (the Hotṛ) is possessed of two Ukthas. The Hotrakas, indeed, are the rays, those (rays) are each single one; therefore, they (the Hotrakas) are possed^{sse}_L of (i.e. recite) each single Uktha. In that there are two-two colours of each single ray; therefore, they (the Hotrakas) are possessed of (i.e. recite Ukthas with) two hymns (each). The Hotṛ, indeed, is the year; that (year), indeed, is one only; therefore, he (the Hotṛ) is possessed of (i.e. recites) one hymn. That (the year) has two kinds of days of one being cold and the other being hot; therefore, he (the Hotṛ) is possessed of (i.e. recites) two Ukthas. The Hotrakas, indeed, are the seasons, they are each single; therefore they (the Hotrakas) are possessed of (i.e. recite) one hymn (each); and in that each season has two months, therefore, they (the Hotrakas) are possessed of (i.e. recite) two hymns (each). The Hotṛ, indeed, is (super-) man; he, indeed, is one only; therefore, he (the Hotṛ) is possessed of (i.e. recites) one hymn. In that he is man, thus towards the hinder (part) he is different and towards the front in a different manner (as it were); therefore, he (the Hotṛ) is possessed of two Ukthas. The Hotrakas, indeed, are the limbs, they, indeed, are each single; therefore, they (the Hotrakas) are possessed of one Uktha. In that each single limb is brightness; therefore, they are possessed of two hymns. As to this they say ' In that the Hotṛ is possessed of two Ukthas and one hymn, and the Hotrakas are possessed of one Uktha

and two hymns; then how is it equal? He should reply 'In that they offer sacrifice with the verses possessed of two divinities, and thus, the Hotrakas are possessed of two hymns. As to this they say 'In that two Ukthas of the Hotṛ are left over, this sacrifice being an Agniṣṭoma; how is it, therefore, that the Hotrakas are not cut off? He should reply 'In that they offer sacrifice with verses possessed of two divinities, and thus, the Hotrakas are possessed of two hymns'. As to this they say 'In that all the divinities (and) -- all the metres swell, this sacrifice being an Agniṣṭoma. Moreover, by which metre and by what divinity they bring forward the exhausted Ukthas? He should reply 'By the Gāyatrī metre and the god Agni'. The Asuras and Rakṣases have practised sorcery² in the joint of the sacrifice to the gods who were performing the sacrifice. We shall destroy their sacrifice at the third pressing. At the third pressing the sacrifice is uninjured and most strong, we shall destroy their weakened sacrifice.³ They employed Varuṇa in the south, Br̥haspati in the middle, and Viṣṇu in the north. They said 'We are each single; we do not endure (to do) it; the second (divinity i.e. Agni) is praised, with it let us obtain it (the sacrifice)'. Indra said to them 'All of you are second to me; thus all of them are second to Indra. On account of it (the hymn of Uktha) belonging to Indra and Varuṇa; belonging to Indra and Br̥haspati and belonging to Indra and Viṣṇu (like this) is recited. Those (gods) who are possessed of second they, indeed, become their own by means of it (recitation); and

they are considered as possessed of second; he who knows thus.

1. Cf. AB 6.13 and 14 in a general sense.
2. The use of abhicarire (abhi + Vgar) in Ātmanepada is found only in this place in the Vedic literature according to VPK of VISHVA BANDHU.
3. According to VISHVA BANDHU, VPK, B and Ār, p.663, f.n. "the adjective pratanum is doubtful, therefore, the former word should be with the nañ compound, and thus, it should be read as abhalistham but here I think that the words aristo (-tah) and balisthap both are used as the adjectives of vaiṇah, therefore, there is no need of altering the reading. Moreover, pratanum can also be taken as an adjective of vaiṇam, thus, there would be no difficulty in rendering this sentence.

II.6.7

¹
In verses to Agni they bring forward the Uktha of the Maitrāvaruṇa. Agni, indeed, is strength; thus indeed, with strength they bring it (the Uktha) forward for him.²
Thus (the Uktha) connected with Indra and Varuṇa is recited after. Indra, indeed, is strength, Varuṇa the royal-power, cattle are the Ukthas; therefore, with strength and royal-power on both sides he envelopes cattle; it is for stability (and) for not going away. In verses to Indra they bring forward the Uktha of the Brāhmaṇacchamsin. Indra, indeed, is strength; thus indeed, with strength they bring it (the Uktha) forward for him. Thus (the Uktha) connected with Indra and Bṛhaspati is recited after. Indra, indeed, is strength, Bṛhaspati is the holy-power, cattle are the Ukthas; therefore, with strength and holy-power on both sides he envelopes cattle; it is for stability (and) for not going away. In verses to Indra they bring forward the

Uktha of the Acchāvāka. Indra, indeed, is strength; thus indeed, with strength they bring it (the Uktha) forward for him. Thus (the Uktha) connected with Indra and Viṣṇu is recited after. Indra, indeed, is strength, Viṣṇu is the sacrifice, cattle are the Ukthas; therefore, having enveloped cattle on both sides with strength and sacrifice at the end he places (them) on the royal-power. On account of this a Kṣatriya commands a large number of cattle.³ He who (Indra) is the tutelary⁴ and bestower, for whose sake the Vedas have been bestowed and obtained. They recite these Jagatī metres (which are) connected with Indra. By means of these (Jagatī metres connected with Indra) the third pressing which is a pressing possessed of the Jagatī metre is accompanied by Indra. These Ukthas of him are holdings. In that are the Nābhānedīṣṭha, Vālakhilya, Vṛṣākapi and Evayāmarut (as the compilers)⁵; therefore, they should approach them (the Ukthas) together. This seed (which is) poured together is perfect 'Let us simply propagate'. Just as the seed which is poured would injure the child or would divide the born (child) into parts, so those (would be injured and divided into parts) who, indeed, would not approach them (the Ukthas) after; therefore, they should approach them together. This seed (which is) poured together is perfect 'Let us simply propagate'. He recites the śilpas.⁶ These are the works of art of the gods; in initiation of these works of art is a work of art accomplished here; an elephant, a goblet, a garment, a piece of gold, a mule chariot-these

are the works of art, a work of art is accomplished of him⁷ who knows thus. In that he recites the śilpas, that is a symbol of the world of heaven. As to these 'works of art' (śastras) the śilpas are a perfection of the self; thus indeed, they make the self of him (the sacrificer) perfect.

1. This section specifies the śastras of the Hotrakas to their respective pairs of divinities. These passages of the former part of this section do not seem to be derived from any known Brahmana text. The end of this section dealing with the so-called śilpas is almost identical with AB 6.27.1-5. See BLOOMFIELD, *op. cit.*, § 32, p.123.
2. According to G's f.n. to the text the reading in one of the Mss is: agnir virveṇaiva tad brahmana cobhavataḥ paśun pariṣṛjati. This reading is certainly a scribal error, since the same sentence occurs later on in this section where it befits the context.
3. Read bhūviṣṭham for bhuvīṣṭham of G's edn.
4. GB reads yādhiṣṭhātā, here one would expect the reading yo'dhiṣṭhātā.
5. The hymns belonging to Nābhānediṣṭha are RV 10.61; 5.5. Vrṣakapi hymn is RV 10.36. See AS 3.3.4-6; Śaṅ 5.12.13.1. Evayamarut hymn is RV 5.3.7. See AS 3.4.2; Śaṅ 5.12.26.10; cf. AB 5.15.
6. The Śilpas are recited at the third pressing normally on the sixth day of the Prstha Sadaha. See AB 6.27.1-5, and cf. KB 29.5 for a different view of the world.
7. The parallel passage AB 6.27.3 reads asmin for asya of GB.

II.6.8

He¹ recites the Nābhānediṣṭha² (hymn); the Nābhānediṣṭha (hymn) is seed. Thus, he makes his seed perfect. That seed becomes mingled³ 'United with earth he sprinkled seed'⁴, (he says); it is, indeed, for the perfection of seed. He recites

it with the *Mārāśansa*⁵ (hymn); man is offspring, praise the speech; thus indeed, he places speech in offspring, therefore, these offspring are born speaking. Some recite it before *Pragāthas* saying 'Speech has its place in front'; others after (*Pragāthas*) saying 'Speech has its place behind'; he should recite it in the middle; speech has its place in the middle; it (speech) is nearer the end, as it were. The Hotṛ having recited⁶ it in seed-form hands it over to the *Maitrāvaruṇa*⁷, (saying) 'Do you provide breaths for him (the sacrificer)⁸'. He recites the *Vāḷakhilyās*⁹; the *Vāḷakhilyās*, indeed, are the breaths; thus indeed, he provides breaths for him. He recites them interchanged; the breaths are interchanged, inbreathing (linked) with outbreathing, cross-breathing with inbreathing. He interchanges by *Padas* the first two hymns, by half verses the second two,¹⁰ by verses the third two. In that he interchanges the first two hymns, thus he interchanges speech and mind; in that the second two, thus he interchanges eye and ear; in that the third two, thus he interchanges breath and self. Then the desire which is in interchange, is obtained, but indeed, the *Pragāthas* do not turn out well.¹¹ He should interchange with intermingling; thus the *Pragāthas* are produced. In that there is intermingling, that is a symbol of the world of heaven. In that there is (again) intermingling, the *Brhatī* is the body, the *Satobrhatī* the breaths; he recited the *Brhatī*, it is the body, then (he recited) the *Satobrhatī*, it is the breaths, then (he recited) the *Brhatī*, then the *Satobrhatī*; thus he continues to strengthen the body with the breaths around. In

that there is intermingling, the Bṛhatī is the body, the Satobṛhatī offspring; he recited the Bṛhatī, it is the body, *then (he recited) the Satobṛhatī it is offspring;* then (he recited) the Bṛhatī, then the Satobṛhatī; thus he continues to strengthen the body with offspring around. In that there is intermingling, the Bṛhatī is the body, the Satobṛhatī cattle; he recited the Bṛhatī, it is the body, then (he recited) the Satobṛhatī, it is cattle; then (he recited) the Bṛhatī, then the Satobṛhatī, thus he continues to strengthen the body with cattle around. The Maitrāvaruṇa having made breaths for it, hands it over to the Brāhmaṇacchāmsin saying ¹² 'Do you propagate (the body) of him. He recites the Sukīrti (hymn); ¹³ the Sukīrti (hymn) is a birthplace of the gods; thus he produces the sacrificer in the worshipful divine birthplace. He recites the Vṛṣākapi (hymn); ¹⁴ the Vṛṣākapi (hymn) is the body; thus he makes a body for it. He recites it with the sound q; the sound q is food; thus to him (to the sacrificer) he gives proper food, just as the breast to a (newly) born baby. It is in Pañkti verses; man is five-fold and arranged in five divisions: hair, skin, bone, marrow, (and) head. As great as is man, so great having made the sacrificer he (the Brāhmaṇacchāmsin) hands him over to the Acchāvāka (saying) 'Do you provide the breaths for it. He (the Acchāvāka) recites the Evayāmarut ¹⁵ ¹⁶ (hymn), the Evayāmarut is a support; thus indeed, at the end he establishes him (the sacrificer) on the support. He offers sacrifice with the offering verse; the offering verse, indeed, is food; thus he gives proper food to him (the sacrificer).

1. This section is almost identical with AB 6.27.6 ff.; 6.28; 29 and 6.30.1.
2. RV 10.61.
3. The parallel text AB 6.27.9 reads sa retomísro bhavati i.e. "he becomes mingled with seed", but reads tad retomísraṁ bhavati.
4. RV 10.61.7b; AB 6.27.9.
5. RV 10.62. It is inserted after RV 10.61.25; see Āś ŚS 3.1.20. Read sanarāśamsam for sanāraśamsam of G's edn.
6. AB 6.27.15 reads siktvā for śastvā of GB.
7. See KATH, NOS XXV, p.230, f.n.4; and Āś ŚS 3.4.4-12.
8. AB 6.27.14.
9. Āś ŚS 3.2.5 ff. (cf. Śāh ŚS 12.6.12 ff.) gives the modes of reciting here mentioned as two, the Mahalabhid, adopted in AB 6.24.5 wherein all these six hymns are recited in the three ways, and the two Maundinas in which the hymns are divided into three sets of two each (so KB 30.4); the first of Maundina methods uniting the Bṛhatis and the Śatobṛhatis in twos; while the other is here preferred, and unites on the basis of AB 6.24.
10. Read dyitiva in place of dyitiva of G's edn.
11. The reading tad upāpto vibaret kāmō netur vai pragāthāp kalpante, is most corrupt, therefore, it requires emendation. It can be emended in accord with the parallel text AB 6.23.5, which reads tad upāpto vibare kāmō net tu pragāthāp kalpante.
12. Cf. AB 6.27.14 ataṁ tvaṁ praiṇaya.
13. See AB 6.29. The Sukīrti hymn is RV 10.131. Cf. KB 30.5. It follows the strophe and antistrophe, RV 10.157.1-5; 6.17.5; see Āś ŚS 3.3.3; Śāh ŚS 12.13.1.
14. RV 10.36; AVŚ 20.126. See Āś ŚS 3.3.4-6; Śāh ŚS 12.13.1.
15. AB 6.29.5.
16. RV 5.8.7. See AB 6.30.1.

II.6.9

These¹, indeed, they call the accompanying (hymns): those which are the Nābhānediṣṭha, Vālaḥhilya, Vṛṣākapi and Evayāmarut (hymns). These he should recite together or not recite together. Whichever of them he should omit, that of the sacrificer he would omit. If (he omits) the Nābhānediṣṭha, he would omit his seed; if the Vālaḥhilya, he would omit his breaths; if the Vṛṣākapi he would omit his body; if the Evayāmarut, he would remove him from support, both divine and human.² These he should recite together or not recite together. Buḍila Āsvatarāsyu³ being Hotṛ at the Viśvajit thought 'Of these śilpas the two Ukthas of the Hotṛ fall at (are performed at) the midday in the Viśvajit in the year; come, let me here have recited the Evayāmarut (śāstra)'. He then had recited the hymn. Now Gośla⁴ came when it (the śāstra) was being recited thus; he said 'O Hotṛ, how is that your śāstra is moving without a wheel'. What has happened? (he enquired). 'This Evayāmarut is to be recited from the north;⁵ he replied 'the midday is connected with Indra; why do you desire to lead Indra away from the midday?' 'I do not desire to lead Indra away from the midday; he said. 'But this metre is not appropriate for the midday; it is connected with the Jagatī or Atijagatī; it (the Evayāmarut) also is addressed to the Maruts;⁶ do not recite it' (he replied). He said 'Stop, o Acchāvāka; then he sought instruction from him.⁷ He said 'He recites (a hymn) to Indra⁸ with references to Viṣṇu; then do you o Hotṛ,⁹ after the inserted verse to Rudra¹⁰ and

before (the hymn) to the Varuṣ insert this (Evayāmarut) hymn. He did so, now today it is thus recited.¹¹ So on the sixth Prṣṭha day the sacrifice comes, indeed, into order, the generation of the sacrificer comes into order, how is it that while the Nābhānediṣṭha hymn is not recited here, he (the Vaitrāvaruṣa) recites the Vālakhilyas; seed comes first and then breaths. So the Brāhmaṇacchamsin: while the Nābhānediṣṭha is not recited, then he recites the Vṛṣākapi; seed is first then the body; how does here the generation of the sacrificer take place? How are the breaths stopped? By means of the whole sacrificial rite they make ready the sacrificer. He would omit his breaths, if (he does not recite) the Vṛṣākapi, (and) thus he would omit his body (also); like an embryo in the womb, so he lies growing.¹² In the beginning it (the embryo) at once does not come into being whole;¹³ 'separately each limb of him comes into being who comes into being' is the reply. If they perform all this on the same day, the sacrifice comes into order, the generation of the sacrificer comes into order. And indeed, the Hotṛ should recite this Evayāmarut (hymn) (at the third pressing). Whatever is his support,¹⁴ the Hotṛ establishes him,¹⁵ at the end on the same support.

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1. This section is almost identical with AB 6.30.5 ff.; 5.15.2 ff. and 6.31.
 2. See AB 5.15.2-3.
 3. The parallel text AB 6.30.7 reads sa ha bulila āvātara āvir vaiśvalito hotā, whereas GB reads sa ha bulila āvātaraśur vaiśvalito hotā....

4. Gausla, is the name of a teacher, represented as in disagreement with Āṇḍila Āsvatara Āvi (GB reads Āṇḍila Āsvatarasu) in AB 6.30 and in this passage of Gā. The B (16.9; 23.6) reads Gausra (a descendant of Gusra).
5. According to Sāyana (AB 6.30.10) "the altar of the Acchāvaka is towards the north of the altar of the Hotr, and from that altar which is to the north should this Evayasarut be recited".
6. G's edn reads sasrsta-, whereas the eds of M and K read sasrsta-, neither of these two readings is appropriate to the context. The reading sasista of the parallel text AB 6.30.12 should be adopted.
7. Sāyana at AB 6.30.12 interprets the word ise as icchāmi. According to Witz, IE 11, p.232, f.n.3, "he (Sāyana) makes this a quotation obviously in error. Witz (Ind. St. II. 303) corrects the version of Sāyana which takes ise as third per. sg."
8. RV 6.20: 6.2 refers to Viṣṇu; see Ās 3.4.10; Saṅ 11.6.14.
9. GB reads hotur (gen. sg.), but here one would expect the reading hotar (voc.sg.)
10. RV 1.43.6.
11. i.e. at the Visvajit, the other two śilpas being interchanged to the midday; see Ās 3.4.7-9; Saṅ 11.15.10.
12. G's edn reads ... vā saṁbhavañcheta, here vā has got no meaning, on the other hand the eds of M and K do not read the word vā. It appears worthwhile that this word should be dropped from the text.
13. GB reads sarvan (neut.), but in this place one would expect sarvaḥ (masc.), for it refers to man who comes into being; the parallel text AB 6.31.2 also reads sarvaḥ.
14. Read taḥ yā'sya for tasyā'sya of G's edn.
15. Read pratiṣṭhāpayati for pratiṣṭhāpayati of G's edn.

II.6.10

The¹ sixth day (of the Prṣṭhy Jagāna) is a field of the gods; those who come to the sixth day they come to a field of

the gods. They say, 'The gods do not swell in one another's houses, nor a season in the house of a season'. Therefore, the priests perform the seasonal offerings in proper order, not handing them over (to others). Thus they arrange in order the seasons according to the seasons and place in order communities.² They say 'Neither should they give directions with the *Ītupraīṣas*, nor should they utter the *Vaṣaṭ* call with the *Ītupraīṣas*. The *Ītupraīṣas* are speech; on the sixth day speech is wholly gained. If they were to give directions with the *Ītupraīṣas*, if they were to utter the *Vaṣaṭ* call with the *Ītupraīṣas*, thus indeed, they would go to speech when gained, appeased, with galled shoulders,³ groaning under the yoke. They would depart from the norm of the sacrifice, from the sacrifice, from breath, from offspring,⁴ from cattle they would go away. Therefore, directions should be given only after that which contains a *ṛg*, and the *Vaṣaṭ* call should be uttered only after that which contains a *ṛg*; then they do not go to speech when gained, appeased with galled shoulders, groaning under the yoke, nor do they depart from the norm of the sacrifice, nor from the sacrifice, from breath,⁵ from offspring, from cattle they would go away. In the (first) two pressings he inserts (verses) by *Paruccheṣa*⁶ before the offering verses for the *Prasthita* libations; the metre of the verses by *Paruccheṣa* is the mounting; by means of it Indra mounted the seven worlds of heaven; he mounts the seven worlds of heaven who knows thus. They say 'Knowing that (verses) of five *Padas* are a symbol of the fifth day, and (verses) of six *Padas* of the sixth, then why are verses of seven *Padas* recited

on the sixth day? By six Padas they gain the sixth day, having cut off, as it were, this seventh day; they keep on mounting by the seventh Pada. With uninterrupted and continuous sets of three days they proceed who proceed knowing this.

1. This section is almost identical with AB 5.9 and 10 (cf. Vait. 31.27).
2. GB reads janitā, which seems to be unintelligible in this context. The parallel text AB 5.9.2 reads janatāḥ, therefore, it seems to be desirable to adopt the reading janatāḥ of the parallel text. However, K, loc.cit., p.636, considers the word to mean "the priest who brings seasons into proper order" VEDHĀ BĀNDHU, VTA, B and Ar, p.427, f.n., suggests the reading to be janitatāyai, and according to him this reading is found in some other printed texts. However, his suggested reading is not found in any one of the printed eds of GB.
3. GB reads ṛktavāṇin (?), whereas the parallel text AB 5.9.4 reads ṛkṣavāṇin, therefore, the reading should be amended in accord with the parallel text.
4. The parallel text AB 5.9.5 reads praiṇatāḥ in place of praiṇavāḥ of GB.
5. Read prāpāt praiṇavāḥ for prāṇān praiṇavāḥ of G's edn.
6. See AB 5.10. The verses by Paruccheṣa are AB 1.139.1-11; 130.2-10. See AS 3.2.2 and 4; and cf. AB 23.4 and 5; Śaṅ ŚS 10.7.2; also see Vait. 31.27.

II.6.11

The¹ gods and Asuras contended over these worlds. The gods repelled the Asuras from these worlds by means of the sixth day (rite); now the treasures which are in the hands of these (Asuras), - after having seized them, - were scattered over the ocean.² Following up the gods seized by this metre

the treasures which were in the hands of these (Asuras); in that this is a repeated Pada, it is a hook for bending³. He secures the wealth of him who hates him; he repels him from all these worlds who knows thus. The sky as deity supports the sixth day, the Trayastrīṃśa Stoma, the haivata Sāman, the Aticchandasa metre⁴. By means of it according to the deity, the Stoma, the Sāman, the metre, he prospers who knows thus. That which has the same endings that is a symbol of the sixth day, in that the first day is the last day. The sixth (Pada), indeed, is a repeated Pada. That which contains (the word) 'horae', (the word) 'end', that which is repeated, that which is alliterated, that which is a symbol of the end, (the fact) that the yonder world is referred to, that which has the Nābhānediṣṭha, that which is connected with Parucchepa, that which has the Nārāsaṃsa, that (the verse) which is connected with two Padaḥ, that which has seven Padaḥ, the past tense, the haivata (Sāman), that which is a symbol of the third day; these are the symbols of the sixth day. Of the metres which had been obtained⁵ by means of the sixth day (rite) they flowed over. The upbreathing, indeed, is Prajāpati⁶. By means of the Gāyatrī (verse) containing (the word) Nārāsaṃsa, the Triṣṭubh (verse) containing (the word) 'rebha', the Jagatī (verse) containing (the word) 'Parikṣat', the Anuṣṭubh (verse) containing (the word) 'Gāthā' (is all this performed). Thus indeed, these metres are recited as unexhausted on the sixth day; (therefore it serves) to make the metres full of sap, and to prevent the exhaustion of the metres. Its metres which are full of sap are recited on the sixth day. He offers sacrifice with metres full of sap, with

metres full of sap he recites; he extends (=performs) the sacrifice who knows thus.

1. This section is almost identical with AB 5.11; 5.12.2-3; and ends with AB 6.32.1-2.
2. GB reads prāṇvanta, which reading should be emended to AB 5.11 prāṇvanta. According to GUTH, HEB XIV, p.233, f.n.1: "The passive prāṇvanta is an odd use, which, however, can hardly be corrected" but WIRTH renders prāṇvanta as if it were a middle form: "Taking all the wealth that was within reach they cast it into the sea". According to GUTH, op.cit., § 74, Hxl, p.312: "The √vap + pra with double accusative, which the passive construction presupposes, occurs here, at Ath 5.19.12 it is constructed with the accusative and locative: apsu bhasma prarapanti".
3. GB reads āśāṇāya in place of āśāṇāya of AB 5.11.1. VISWAN. SAKHEDU, VPI, B and Ar, takes it as akūṇ āṇayab, which is obviously an error, cf. AB 5.11.2: āśāṇāya ā dyigāto
4. See AB 5.12.
5. The reading ahnā'ktānām (aktānām) should be emended to ahnā'ptānām (Āptānām) in accord with the parallel text AB 6.32.1.
6. G's edn reads udānāt, whereas the edns of M and K, read udānā e. K analyses it as udānāb e (= eva), and renders the expression as: "The upbreathing, indeed, is the protector of offspring". The reading of the edns of M and K seems to be preferable, but in place of e, I would like to suggest the reading eva, most probably, e is a scribal error for eva.

II.6.12

In¹ that (sixth day rite) the strophe and antistrophe² of two are of two Padas (each); 'Let us subject these worlds; for man has two feet, man has two supports, man, indeed, is the sacrifice; therefore, the strophe and antistrophe (verses) are of two Padas. Then he recites the Sukīrti (hyan)³: 'O Indra, the bounteous⁴ one, drive away (our) enemies, who are in

front;⁴ the Sukīrti hymn is a birthplace of the gods. He who knows thus this Sukīrti in the birthplace of the gods; he establishes the fame of beings, and he (himself) stays in the world of heaven as possessed of fame, he who knows thus he finds support with offspring and cattle. He recites the Vṛṣākapi hymn;⁵ They have, indeed, given up from pouring juice;⁶ Vṛṣākapi, indeed, is the Āditya, in that while ~~the~~ (himself) he pours the seed; therefore, he is Vṛṣākapi, that is why the Vṛṣākapi has his so-called name. Like Vṛṣākapi, indeed, he shines in all worlds who knows thus. At the beginning and at the end of its (the Vṛṣākapi hymn) third Padas he makes (the repetition of) the sounds g and ninarda respectively; (the repetition of) the sound g is food,⁷ (the repetition of) the sound ninarda is strength; thus he (the priest) places it (the Vṛṣākapi hymn) in the strength for him (the sacrificer). Then he recites the Kuntāpa (hymns).⁸ It (the Kuntāpa) is the name of evil (or) it is reviled, in that it (the Kuntāpa hymn) gives heat, therefore, these (verses of the Kuntāpa hymns) are called Kuntāpas, that is why the Kuntāpas have their so-called name.⁹ Badly they (the Kuntāpa hymns) become hot for him (the sacrificer).¹⁰ Badly heated he (the sacrificer) stays in the world of heaven; he finds support with offspring and cattle who knows thus. Its (of the Kuntāpa hymn) first fourteen verses are ¹¹(beginning with) 'O men, listen to this.¹² These (Kuntāpa verses) he recites taking apart,¹³ as (he recites) the Vṛṣākapi (hymn); for it is a symbol connected with showering;¹⁴ thus it follows the rule of (recitation of) the Vṛṣākapi

(hymn). Then he recites the verses containing (the word) 'murmuring (rebha)':¹⁵ 'Disport yourself, o chanter, disport yourself';¹⁶ the gods and the seers making a noise went to the world of heaven; thus indeed, the sacrificers making a noise go to the world of heaven. These (Vṛṣākapi verses) he, indeed, brings to a pause. He recites the verses belonging to Parikṣit:¹⁷ 'Of the king who rules all peoples';¹⁸ Parikṣit is the year, the year dwells around all this (universe); and indeed they say 'Parikṣit is Agni, for Agni dwells around all this (universe)'; moreover, they say 'These verses containing (the word) 'bard (kāru)' are the Gāthās of the king Parikṣit. What he (the sacrificer) does for us in that manner (by his performing some rite for us) these Gāthās, indeed, are recited. In that there are the Gāthās 'the Gāthās belong to Agni or to the year' this he should speak. In that there is a Mantra 'the Mantra belongs to Agni'¹⁹ or to the year, this he should say. The (Muntāpa verses) he brings to a pause. Then he recites the verses containing (the word) 'bard':²⁰ 'Indra has awakened the bard.'²¹ Whatever noble deed the gods did, that they obtained by means of the verses containing (the word) 'bard', thus indeed, the sacrificers also [whatever noble deed they did, that they obtained by means of the verses containing (the word) 'bard'] 7. Whatever noble deed the gods do, that they obtain by means of the verses containing (the word) 'bard'. These (Muntāpa verses) he brings to a pause. Then he first reciting the orderings of the quarters (quarter verses):²² 'He who is fit for the council and community';²³ then he recites the latter man-ordering

(verses):²⁴ 'He whose eyes are unanointed, whose body is unanointed.'²⁵ The seasons, indeed, are the generation of the quarter. In that first having recited the orderings of the quarters (verses):²⁶ 'He who is fit for the council and community; then he recites the latter man-ordering (verses); thus indeed, he puts in order the seasons; he establishes (these verses) in the seasons. After these established (verses) he establishes all this. He finds support with offspring and cattle who knows thus. He recites them half verses; (it serves) to find support. He recites the Indragāthās:²⁷ 'When, you, o Indra, formerly during the(battle) of the ten kings.'²⁸ The gods having approached the Asuras from all sides by means of (the recitation of) these Indragāthās, they (the gods) overpowered them (the Asuras); in that manner the sacrificers having approached their hateful foe from all sides by means of (the recitation of) these Indrapragāthās they overpower him (the foe). He recites them (the Kuntāpa verses) by half verses, (it serves) to find support.

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1. This section is composed of a selection of passages, some of which are identical with the passages of AB; Viz.: AB 5.19.12 (cf. Vait. 32.12); AB 6.32.3 ff.; 6.32.16 ff. (cf. Vait. 32.19); AB 6.29.1 (cf. Vait.32.13); AB 6.29.2 (cf. Vait. 32.14; the Vṛṣakapi hymn); also cf. AB 30.5.
 2. (RV reads śiśadhā for śiśadhā): RV 10.157.1a; AVŚ 20.63.1a; RV 1.462a; V 16.46a; AB 5.19.12; 19 26.13; Vait.32.12.
 3. RV 10.131; AVŚ 20.125.
 4. AVŚ 20.126.1a; AVP 19.16.3a (reads parāca for prāca); OB 2.6.4; Vait. 32.13.
 5. RV 10.36; AVŚ 20.126.

6. RV 10.36.1a; AVŚ 20.126.1a; Nir. 13.4; Vait.32.14.

7. Read nyūṅkha for nyūṅkha of G's edn.

The pināda is a species of accent described in Āś 3.3.9 ff.; Vait. 32.14-17. It affects the second vowel of the third Pada, the normal place of the nyūṅkha. The first vowel is pronounced as anudatta, the second as udatta, the next as akṣruti.

8. AVŚ 20.127-136.

9. The etymological explanation of the word kuntāpa seems to be original with G.

10. The word kuyān is very difficult to be rendered correctly in this sentence. G in her f.n. to the text conjectures the reading to be '? kuya iti'.

11. AVŚ 20.127.1-14.

12. AVŚ 20.127.1a

13. i.e. he recites pausing at each Pada.

14. The parallel passage AB 6.32 reads yāṛṣākapa for yāṛṣarupa of G.

15. AVŚ 20.127.4-6.

16. AVŚ 20.127.4a.

17. Ibid. 20.127.7-10.

18. Ibid. 20.127.7a.

19. Read amir aya mantrā for amir iya mantrā of G's edn.

20. AVŚ 20.127.11-14.

21. Ibid. 20.127.11a.

22. Ibid. 20.123.1-5.

23. Ibid. 20.123.1a.

24. Ibid. 20.123.6-11.

25. Ibid. 20.123.6a.

26. Ibid. 20.123.1a; AB 6.32.19; KB 30.7.

27. Ibid. 20.123.12-16.

28. Ibid. 20.123.12a.

II.6.13

Now¹ he recites the prattle of Aitāsa²; These mares come forward by jumps³. Aitāsa, the sage, saw the life of the sacrifice. He said to his sons 'My boys, I have seen the life of the sacrifice⁴; I shall chatter it; do not think me mad'. They replied 'Let it be so'. Then he prattled it forth; his eldest son abhyagni Aitāsāyana, having come, seized his (father's) mouth (saying) 'Our father has become mad⁵'. He (Aitāsa) said (to him) 'Be gone, fie on you, o fool; I make your offspring the worst, 'You stopped my mouth; o fool, had you not stopped my mouth, I would have made the cow of a hundred (years of) life and man of a thousand (years of) life⁶'. Therefore, the descendants of Abhyagni Aitāsa being the Ājāneyas are the worst of (all) others, for those (offspring) who pay tribute they are under curse by a father⁷, their own deity, their own Prajāpati. The prattle of Aitāsa is a symbol of the world of heaven. Again as to the prattle of Aitāsa; the prattle of Aitāsa is, indeed, freedom from exhaustion and un-failingness; (he thinks) 'Let there be freedom from exhaustion in my sacrifice, unfailingness in my sacrifice'. He recites the prattle of Aitāsa, by taking a pause at (every) Pada. He recites on⁸ with the last Pada of them (the verses of the prattle of Aitāsa) as in the case of a Nivid. Now first having recited the riddle verses⁹: 'The two rays are spread¹⁰'; then he recites the latter Pratirādhā verses¹¹: 'He has come with (the sound) ghuk¹²'. By means of (the recitation of) the riddle

verses the gods, indeed, teared off the ~~saps~~ (=breaths) of the Asuras, therefore, they are (called) the riddles, that is why the riddles have their so-called name.¹³ These (riddles) with the help of the Pratirādhās overcame them (the Asuras); in that they (the riddles) overcame^a them (the Asuras) with the help of the Pratirādhās, that is why the Pratirādhās have their so-called name. They (the sacrificers) by means of the riddles teared off the ~~saps~~ (=breaths) of the hateful foes.¹⁴ These (riddles) with the help of the Pra^tirādhās overcame (the Asuras or foes). Then (he recites) by taking a pause (after every Pada). Then he recites the Ājijñāsenyā (verses)¹⁵: 'Here, in this manner, before, behind, above, below'.¹⁶ By means of the Ājijñāsenyā verses the gods having recognised the Asuras overcame them; thus indeed, also the sacrificers by means of the Ājijñāsenyā verses having recognised the hateful enemy overcame him. These (Ājijñāsenyā verses) he recites by half verses, (it is) for support. Then he recites the Ativāda¹⁷: 'These gods have moved asunder'.¹⁸ The Ativāda is glory; he recites it by one verse; these (riddle verses), indeed, are glory. He recites it (the Ativāda) making a different sound. By means of the different sounds, man obtains the glory. He recites it (the Ativāda) by half verses, (it is) for support.

1. This section deals with the prettle of Aitāsa, and is compiled from A 6.33.1-6 (cf. Vait. 32.20; AB 30.5); AB 6.33.16-17 (cf. Vait. 32.27; AB 30.7); AB 6.33.19 (cf. Vait. 32.22); AB 6.33.18 (cf. Vait. 32.23); AB 6.33.22 (cf. Vait. 32.26).

2. AVŚ 20.129-132. See BLOOMFIELD, AV and GB, § 63, p.98. KB 30.5; Śāh 58 12.7.3 read etaśa.
3. AVŚ 20.129.1; AB 6.33.2; Vait. 32.20.
4. GB reads abhidadarśam, which seems to be an augmentless pluperfect form.
5. Cf. AB 6.33.2.
6. See KB 30.5.
7. GB reads pitāvacchantāh, which is an error. G in her f.n. to the text rightly conjectures the reading to be: pitṛā yas chantāh (yat chantāh).
8. Read prānauti for prānauti of G's edn.
9. AVŚ 20.133.1-6; Vait. 32.21.
10. AVŚ 20.133.1a; Vait. 32.21.
11. AVŚ 20.135.1-3. The verses AVŚ 20.135.1-3 are the Pratirācha or frustration, because by means of them the gods frustrated the attacks of the Asuras, similarly the sacrificers frustrate the hostile attempts of their enemies by reciting them.
12. AVŚ 20.135.2; Vait. 32.23.
13. AB 6.33.16 reads pravalhya. Govindasvāmin and Śāyana take pravalhya as = cheating with fair words, and SMITH, KB 2.V, p.235, renders the sentence as "The gods having confounded the Asuras with the riddles overcame them..."
14. GB reads ... rasān pravalhitāḥ tā ..., here unlike the former sentence : ... asurāṇaḥ rasān pravayīmuḥ, one would expect the same verbal form.
15. AVŚ 20.134.1-6. These six stanzas are called the Ājijnāsenyā verses, by means of them the gods recognised and defeated the Asuras. By using them as liturgical formulas the sacrificers also recognise and defeat their enemies.
16. AVŚ 20.134.1a; Vait. 32.22.
17. AVŚ 20.135.4; Vait. 32.26 (reads atīvāda).
18. AVŚ 20.135.4a; Vait. 32.26.

Then¹ he recites the verses containing (the words) 'Āditya', and 'Āṅgiras'² 'O singer, the Ādityas have brought a (sacrificial) fee to the Āṅgirasas³; to that (hymn) they say the Devanītha⁴. The Ādityas and Āṅgirasas disputed over the world of heaven. 'We shall first go to the heaven, we'. These Āṅgirasas saw (thought of performing) the Soma pressing on the next day. They said to Agni⁵ 'Go, tell the Ādityas of our tomorrow (Soma) pressing'. Then the Ādityas saw (thought of performing) the Soma pressing on today (i.e. on the same day). They said to Agni 'The Soma pressing on today belongs to us; you are the Hotṛ of them the Āṅgirasas and ours, we approach you⁶ [we summon you (Agni) along with them (the Āṅgirasas)]⁷. He, the Agni having approached said 'The Ādityas are thinking of (performing) the Soma pressing on today'. 'Whom do they say and summon as your Hotṛ⁷; we belong to you? They (the Ādityas) were angry with Āṅgiras (the seer) 'Now, you should not go, we (shall also not go)'. Agni replied, 'No (it cannot happen)'. Those who are faultless (good persons) they invoke me; it is (my) fault, if I do not accept⁸ the invocation of him who is faultless. Therefore, it is too distant (far-fetched) and very little (insignificant a matter). He (Agni) should, indeed, accept the invocation of the sacrificer⁹; it is (my) fault, if I do not accept the invocation of him who is faultless. The Āṅgirasas made these Ādityas to perform sacrifice. They (the Ādityas) gave this earth as a sacrificial gift to them (the 'Āṅgirasas); those (Āṅgirasas) did not accept her (the earth).

This the same laid aside (earth) is possessed of heads on both sides (i.e. her two heads are the north and south poles). The sacrificial gifts being pierced with grievance they began to te-move about¹⁰ grieving; being angry they did not accept us.¹¹ Of her (the earth) these are split open which are known as fissures (i.e. uneven places like mountains and rivers etc.). Therefore, he shall not accept a (sacrificial) gift which is laid aside; nor shall he destroy her; indeed, I shall not destroy this (sacrificial) gift. Therefore, he (the sacrificer) should give it (laid aside gift) to his foe who is of equal age and worth avoiding.¹² That gift which is gone (to a foe) relinquishes us;¹³ (and) at the end it places grievance in the hateful foe. He who (the sun) yonder gives heat, he, indeed, recites (it), 'O singer, the Ādityas have a sacrificial gift to the Āṅgirasas; 'O singer, they (the Āṅgirasas) did approach it,¹⁴ but they did not approach this earth (as a gift). 'But, o singer, they did approach it (sacrificial gift),¹⁵ for they did approach yonder (sun). 'O singer, they did accept it (the sacrificial gift) for us;¹⁶ they did not accept this earth. 'But, o singer, they did accept it (the sacrificial gift) for us.¹⁷ After accepting (a sacrificial gift) they accepted the Ādityas; 'Lest the days be without discrimination.¹⁸ He who (the sun) , indeed, gives heat he is the discriminator of the days, (and) he, indeed, recites (it), 'Lest the sacrifices be without a leader.¹⁹ This (sacrificial) gift is the leader of the sacrifice.²⁰ Just as we are capable (of receiving the gifts), so he (the sun) is capable of leading upwards, at the

end he overcomes the fallen (enemy).²¹ 'It (the sun) is white and swift of motion, and most rapid of foot and swiftly it accomplished its purpose.'²² 'It (the sun), indeed, is white, it is swift of motion,²³ and most rapid of foot; and swiftly it accomplishes its purpose.' 'O Āṅgiras, the Ādityas, Rudras and Vasus all (of them) follow you, accept this liberal gift; and this liberal gift is mighty, spreading far, ample and broad.'²⁴ 'Let the gods give that (wealth) which belongs to the Asuras,²⁵ let that be pleasant to you; let that be with you every day, you accept it (the gift).'²⁶ In that (rite) he recites the verses containing (the words) 'Āditya' and 'Āṅgiras'; it (their recitation) is for heavenliness (i.e. for the attainment of the heaven). This (Devanītha hymn) he recites everyday like the Nivida (i.e. by saying om at the end of the verse). Then he recites the Bhūtecchad (stanzas)²⁷ (beginning with) 'O Indra, you grant protection.'²⁸ These worlds, indeed, are the Bhūtecchads. The gods took (lit: emitted out) the food from the Asuras (by means of the Bhūtecchads)²⁹. By means of every night these gods who are desirous of smiting away and overcoming these (rivals), they obscured them (the rivals i.e. the Asuras) for the sake of all creatures. In that they (the gods) obscured these (rivals) (by means of these Bhūtecchads); therefore, they are (called) the Bhūtecchads (i.e. those which obscure the creatures in night), that is why the Bhūtecchads have their so-called name.³⁰ These worlds (i.e. the gods), indeed, obscure the opponent and they smite (lit: smote) him away for the sake of creatures. He obscures (the foe) for the

sake of all creatures who knows thus.

1. This section deals with the application of the verses to the Ādityas and Āngirases; the Devanītha hymn; sacrificial fee to the Ādityas and Āngirases; unevenness of the earth and the recitation of the Bhūtecchad stanzas. It is compiled from AB 6.34-36.3 (cf. Vait.32.23-30; KB 30.6).
2. AVŚ 20.135.6 ff.; see Śāh SS 12.19.
3. AVŚ 20.135.6ab; AB 6.35.5.
4. AVŚ 20.135.6-10; cf. KB 30.6.
5. The edns of M and K read agniran for agnim of G's edn.
6. G's edn reads hotāsi upamas (hotā asi iti upamas), whereas the edns of M and K read hotāsid upamas (hotā asi id upamas).
7. K renders the word kam as "with pleasure".
8. G's edn reads naiti (na + eti), whereas the edns of M and K read na iti, the former reading of G's edn seems to be correct one.
9. G's edn havam iṣad eva, whereas the edns of M and K read havam iṣa devāḥ (iṣa devāḥ). K renders it as "the gods have accepted the invocation of the sacrificer" if latter were accepted as the correct reading then there would arise one difficulty from the grammatical point of view, for iṣa is a form in perfect tense second per.sg., whereas in accord with the context we require the third per.sg. form. G's reading iṣat (opt. third per.sg. from √i) seems to be suitable to the context, since the third per.sg. form refers to its subject agni-(nom.sg.).
10. Read vyacaran for vyacarat of G's edn.
11. G's edn reads nā na pratvakraḥiṣuḥ, whereas the edns of M and K read nā nah pratvakraḥiṣuḥ, here the latter reading seems to be preferable.
12. GB reads varṇahūyuh; G in her f.n. to the text suggests the reading to be varṇanīyah. K renders it as "he who is the remover of pleasures".
13. G's edn reads tan na, whereas the edns of M and K read tan nah, here I prefer to adopt the latter reading.
14. AVŚ 20.135.6c.

15. AVŚ 20.135.6d.
16. [RATH-WHITNEY edn of AV; RV Kh; AB read : laritar na for laritar nah of AVŚ and GB; AVŚ 20.135.7a; AB 6.35.3.
17. AVŚ 20.135.7 b; AB 6.35.9.
18. [AB reads ahā neta for ahā natarasa of GB and AVŚ 7. AVŚ 20.135.7c; AB 6.35.10.
19. AVŚ 20.135.7d. G's edn reads purogavāsa, whereas AVŚ edns of VISHV, BATHU and PANDIT read purogavasa, which reading is followed by K; but the parallel text AB 6.35.11 reads purogavāsa and iaīna (h) for vaiṇa (h).
20. AVŚ 20.135.11a; Vait. 32.30.
21. K's edn reads asa for asa of G's edn, here G's reading is preferable, cf. AB 6.35.11: dakṣiṇā vai vaiṇanā purogavi.
22. G's edn reads arastam atired antveṣu, whereas the edns of M and K read: arastam iti redad antatveṣu.
23. AVŚ 20.135.8a; AB 6.136.1^a-14. [G's edn reads uta padvabhih in place of uto padvabhih of AVŚ; AB reads, lavistha (h) for yavistha (h) for yavistha (h) of AVŚ 7.
24. G's edn reads śisupatvaṣa, whereas K's edn has siṣupatvaṣa. Here one would expect the reading śisupatvaṣa. Even against the absence of any intrinsic evidence I had to alter the reading in order to impart the proper sense to the context, otherwise this word as it is found in the printed edns as well as in the Mss, is most unintelligible.
25. AVŚ 20.135.9 [G's edn reads atamuta; AB 6.36.15a and Śāh Śc read stivedata; and AVŚ reads tyanu ta. AB and Śāh Śc do not read 'c' foot of this verse.
26. AVŚ and GB read āsuram, whereas AB and Śāh Śc read ayaram. CHITTH in his translation seems to have taken the reading ayaram, and he renders it as "previous boon". Here I would like to render the expression as "that (wealth) which belongs to the Asuras".
27. AVŚ 20.135.10; AB 6.35.19-22.
28. Head yusmān (n) for yasmān (n) of G's edn; AB reads yusma for yusmān (n) of G.
29. AVŚ 20.135.11-13; RV Kh 5.21 [Designated as Bhūtecchadaḥ in AB 6.36.1 ff.; KB 30.5.]
30. AVŚ 20.135.11a; Vait. 32.30.

29. The acc. form asurān seems to be used in the sense of abl.

30. Cf. AB 6.36.2

II.6.15

Then¹ he recites the Āhanasyā verses² 'In that of this narrowly split³. From this organ is all this (universe) born; from this organ is this (universe) propagated. It (this rite) is for the attainment and propagation of all this (universe). He, indeed, should recite six (verses); (for) six, indeed, are the seasons, the seasons are the fathers, fathers are Prajāpati, (and) Prajāpati is the Āhanasyā verses. 'He should recite ten verses' this is the saving of (the seer) Śāmbhavya. Virāj (metre) is of ten syllables, the sacrifice is possessed of the Virāj; the wombs are dependent upon it (the sacrifice). The Virāj (metre), indeed, is the prosperity, fame and proper food. Then indeed, he places the Virāj, the prosperity in fame and proper food. After the established (offspring) all this (universe) finds support. He finds support with offspring and cattle who knows thus. 'He should recite three verses' says Vātsya; in three ways the poured seed is capable (of procreation)-; and its appearance is in three ways-(in the form of) an egg (in the case of the birds etc.); caul⁴, and the placenta (in the case of human beings and animals). Parents and the third who is born (it is also three-fold). If he were to recite the fourth verse it would be narration of the future⁵. Some say

(i.e. are of the opinion) 'He should recite all the sixteen verses'. (Man) afflicted with passion alone pours the seed.⁶ The offspring are born from the poured seed; it (the poured seed) is for the propagation of offspring.⁷ The propagator is possessed of offspring. He prospers with offspring and cattle for the propagation (of offspring) who knows thus.

1. This section is worked out of AB 6.36.4-8 with a considerable degree of independence (cf. Vait.32.31).
2. AVŚ 20.136.1-16.
3. AVŚ 20.136.1a; VS 23.23a; Vait. 32.31. (✓ Designated as abhasayāh AB 6.36.4; KB 30.6 etc.).
4. G's edn reads ulyam, whereas the edns of M and K read alpan. If latter were to be accepted as the right reading then it would perhaps mean "(in the form of) little / (sprout) in the case of plants_".
5. G in her f.n. puts a question mark after the word abhutadyam. It is very difficult to assign the exact sense to the word, but it is just possible that the word may refer to 'the narration of the future'. VIŚVVA BĀṢHĪ, VPK, B and Ar, has not recorded this word.
6. Read kāmāto in place of kācārtan of G's edn.
7. The edns of M and K read siktāh praiāh, in place of siktat praiāh of G's edn. The latter reading seems to be preferable.

II.6.16

He¹ recites the verse containing (the word)
 'Dadhikrāvan,² 'I have thought of (=sung of) the Dadhikrāvan.'³
 Then he recites the latter⁴ (verses) belonging to Pavamāna
 Soma⁵ 'The pressed out, most sweet (draughts)⁶; Dadhikrāvan
 is the food,⁷ (verses) belonging to Pavamāna Soma are filter.

Some first recite (the verses) belonging to Pavamāna Soma, and then the verse containing (the word) 'Dadhikrāvan',⁹ saying 'this speech purifies ~~for~~ proper food.'⁹ He should not do so; (if one does so) the hungry speech is destroyed. First having recited the verse containing (the word) 'Dadhikrāvan' (then) he recites the latter verses belonging to Pavamāna Soma. In that he recites the verse containing (the word) 'Dadhikrāvan'; (it is as if) this speech uttered the Āhanasyā speech [i.e. the verse AVŚ (20.136.1) called Āhanasyā];⁷ thus with the divine filter he purifies speech.¹⁰ It is in Anuṣṭubh (metre); the Anuṣṭubh is speech; thus with its own metre he purifies speech.¹¹ He recites it (the Āhanasyā verse) by half verses, (it is) for support. Then he recites (the verses) belonging to Pavamāna Soma; (the verses) belonging to Pavamāna Soma are, indeed, a filter; this speech uttered the Āhanasyā speech (i.e. verse); thus by means of the verses belonging to Pavamāna Soma, he purifies speech. All these (verses) are in Anuṣṭubh; the Anuṣṭubh is speech; thus with its own metre (Anuṣṭubh) he purifies speech. These (verses) he recites by half verses, (it is) for support. 'The drop has stayed in the Aṁsumatī',¹² he recites this triplet¹³ of the hymn belonging to Indra and Bṛhaspati. Thus this hymn is left out, in that he recites this triplet belonging to Indra and Bṛhaspati and the last triplet in Jagatī (or Triṣṭubh) metre belonging to Indra; it is holding of the (three) pressings; 'gūḥ' (Indra) the destroyer of troops (of the foes)] this (Brahmanical formula)

they utter; therefore, he should not do so (i.e. he should not utter these triplets). That speech of these Hotrakas has Tristubh as its abode (i.e. is in Tristubh metre), which belongs to Indra and Bṛhaspati at the third pressing. In that he recites this triplet belonging to Indra and Bṛhaspati and the last triplet in Jagatī (or Tristubh) metre belonging to Indra; (by means of this) he delights him (Indra) in his own abode; whether he should complete (the rite) (with a triplet) of his own two deities or he should (complete the rite) with the last verse of the triplet. They say, 'Should he recite together¹⁴ on the sixth day; or should he not recite together? Why should he recite together on the other days and not recite together on this? Or, indeed, they say 'He should not recite together; the sixth day is the world of heaven; the world of heaven is not a place where all meet; only a certain (person) meets together in the world of heaven;¹⁵ therefore, he does not recite together. In that he does not recite together, that is a symbol of the world of heaven. In that he recites these (verses) together. In that there are the Nābhānediṣṭha, the Vālakhilyas, the Vṛṣākapi and the Kṛvayāmarut¹⁶ (hym^{ns}); these, indeed, here (in the Ṣaḍaha) are the Uktha recitations; therefore, he does not recite together (these verses). The Vṛṣākapi is connected with Indra; the prattle of Aitāsa is all the metres; (herein is the desire) obtained (which is in the Vṛṣākapi and Aitāsapralāpa). At the third pressing (the concluding verse) belongs to Indra and Bṛhaspati. In that he recites this triplet of the hymn belonging to Indra and Bṛhaspati. (He recites) the

concluding verse belonging to Indra and Bṛhaspati¹, The
 godless tribes coming near;¹⁷ (in this verse) the godless
 offspring (=tribes) are the foes; (he who recites this verse)
 he does not have fear from his foe. His (sacrificer's)
 appeased and capable offspring overcome (the enemy) wherein
 he recites this knowledge, wherein he recites this knowledge.
 Thus, says a Brāhmaṇa text.

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1. This section is based upon AB 6.36.3-17 (cf. Vait.32.33; 36). It deals with application of the verses called Dādhikrī, Pāvamanī and the verses belonging to Indra and Bṛhaspati of the Kuntāpa hymns and the concluding ceremony of the Śaḍaha sacrifice.
 2. AVŚ 20.137.3; RV 4.39.6; RV Kh 5.22.13; Vait.32.33; cf. KB 30.3.
 3. RV 4.39.6a; AVŚ 20.137.3a; SV 1.363a; V 23.32a; TS 1.5.11.4 a; Mai S 1.5.1a; Kāth S 6.9a; AB 6.36.3; Vait.32.33 etc.
 4. Read uttarāḥ for uttārāḥ of G's edn.
 5. AVŚ 20.137.4-6; RV 9.101.4-6.
 6. RV 9.101.4a; AVŚ 20.137.4a; SV 1.547a; AB 6.36.10; Vait. 32.33.
 7. Read dādhikrā (ḥ) for dadhikrī of G's edn.
 8. GE reads uttarā dādhikrī, whereas one would expect the reading uttarāḥ for uttarā.
 9. One would expect annādyāya for annādyā yaḥ of GE.
 10. Read as a compound tad deva-pavitreṇa for tad deva pavitreṇa of G's edn.
 11. Cf. AB 36.8-9.
 12. RV 3.96.13a; AVŚ 20.137.7a; SV 1.323a; Kāth S 23.4; AB 6.36.12; Vait.32.33.
 13. RV 3.96.13-16; AVŚ 20.137.7-9.

14. The question is whether the ordinary śastra is to be recited or not with Durohapa; cf. AB 6.26 and 36; and see Vait. 32.36.
15. The parallel text AB 6.36.13 reads śamati in place of śamayati of GB. VISHVA SHARMA, VPK, B and Ār, p.967, f.n., conjectures the reading to be śamayati, which clearly corresponds to AB śamati, therefore, śamayati is likely to be a scribal error for śamayati.
16. See GB 2.63.
17. RV 3.96.15c; AVŚ 20.137.9c; AB 6.36.13.

I N D E X I

CONCORDANCE OF MANTRAS CITED IN THE GOPATHA
BRĀHMAṆA

- 2.2.4 āśur āśusta deva soma TS 1.2.11.1; Ma1 S 1.2.7; Māth S 2.3; KS 2.2; Vait. 13.23.
- 2.1.7 akṣito'sy akṣitvai tvā Vait. 3.20.
- 1.1.29 agna āvāhi vītave SV 1.1; SVJ 1.1.1.
- 1.2.21 agnim tvāhur vaiśvānaram sadanām pradahanvaghāḥ AVP 1.95.3 (BHATTACHARYA'S edn reads pradahannvaghāḥ whereas RAGHU VERMA'S edn reads pradahannagāt); Vait. 6.7a (GARBE'S edn reads sa dahan pradahanvaghāḥ).
- 1.2.23 agnim dūtaṁ yjūṣahe RV 1.12.1; AVŚ 20.101.1.
- 1.1.29 agnim īla purohitam RV 1.1.1.
- 1.5.26 agnir devata (read devatā) ṛgvedasya.
- 1.1.12 agnir vaiśṇava triyṛtaṁ sapatatantum AVP 5.23.1; Vait. 10.17 c.
- 1.2.9 agnivāsāḥ pṛthivy asitainūḥ AVŚ 12.1.21 a; Kauś. 137.30.
- 1.6.23 agniṣṭomo'tragṇiṣṭomah cf. Gaut TS 3.20.
- 1.3.23 agnihotram ca mā pauprasāśa ca Vait.12.1.
- 2.2.16 agnīd agnim vihara TS 6.3.1.2; Ma1 S 3.3.10; ŚB 4.2.⁵11; Vait.17.12.
- 2.2.20 agne patnir ihā yaha RV 1.22.9a; VS 26.20a; AB 6.10.4; KB 23.3.
- 2.1.2 agneḥ tvāsvena prāśnāni VS 2.11; ŚB 1.7.4.15; KB 6.14; P in Vait.3.11.

- 1.5.23 arṇvādhavam agnihotram cf. Gaut DS 3.19.
- 2.4.16 acchā na indraṁ natayab svarvidab RV 10.43.1a; AVŚ 20.17.1a; Vait.26.9.
- 2.2.3 añlasā satvam upaseyam TS 1.2.10.2; VS 5.6; Vait. 13.13.
- 1.5.24 atharvabhīr āngīrebbis ca gupto'nsu.
- 2.4.17 adhā hīndra girvanab RV 3.93.7a; AVŚ 20.100.1a; Vait.39.7.
- 2.2.14 adhīpatir asi PB 1.10.6; P of TS 5.3.6.2.
- 1.5.24 adhvaryub pratīrasthātā nestā.
- 2.3.10; 4.18 adhvaryo śaisāsavom Vait.20.13.
- 2.3.10; 4.4 adhvaryo śaisāvom Vait.20.13.
- 2.2.3 anabbhisastenyam TS 1.2.10.2.
- 2.2.3 anāchṛitam cf. Kāt ŚS 8.1.26.
- 2.2.3 anāchṛīyam.
- 2.2.13 anītir asi (?) [BLOOMFIELD, Ved. Conc., p.63 b, thinks it to be a blunder for anvitir asi (TS 3.5.2.4; Kāt S 17.7; PB 1.9.3; Vait. 20.13)].
- 2.2.19 anukhvātra namab Vait. 13.15; cf. Āp ŚS 20.1.17.
- 2.2.3 am na dīkṣām dīkṣānatir manvatām VS 5.6; TS 1.2.10.2; ŚS 3.4.3.9; Vait.13.13.
- 2.2.14 anuroho'si TS 4.4.1.3; PB 1.10.10; Vait.26.11.
- 2.2.14 anuvrd asi Kāt S 37.17 (amī-); Kāt 26.6; Vait.26.8.
- 2.2.9 anuṣṭum mitrasya patnī Vait.15.3; (cf. Kāt S 9.10 anuṣṭum mitrasya).

- 1.2.9 antarikṣe pathibhir hrīvamāṇaḥ (W's edn reads hrīvamāṇaḥ) RV 10.163.3 and AVP 1.107.4 (read īvamāṇaḥ).
- 2.4.3 anantīyam apratīttam (P of AVŚ and AVP) AVŚ 6.117.1; AVP 16.49.10; Vait.14.15; Kaus. 67.19.
- 1.1.39 anām puṣpaḥ mūrtir ākāśaḥ pavitram uttaram.
- 2.6.4; 12 anendra prāco mātṛavann amitrān AVŚ 20.106.1a; AVP 19.16.3a (parāco); Vait.32.13.
- 2.2.13 abhiid asi TS 3.6.².4; Kāth S 37.17; KS 26.6.
- 2.6.1; 2 abhi taṣṭava dīdhavā manīṣām RV 3.33.1a; AB 6.18.2; KB 29.7.
- 2.6.2 abhi prīvāpi sarasvatī parāpi RV 3.38.1c; AB 6.20.14.
- 2.2.3 abhisastipā Mai S 1.2.9
- 2.2.12; 4.7 abhūd devaḥ savitā vandvo nu naḥ RV 4.54.1.
- 1.1.39 amrtam asi VS 1.31; TS 1.2.4.1, etc.
- 1.1.39 amrtāva tvomastṛpāni.
- 1.1.39 amrtopastaranam asi TĀ 10.32.1, etc.
- 2.2.22 amṛta naḥ subavā ā hi gantana RV 2.36.3a; AB 6.12.10.
- 2.4.9 ayam te yoniḥ (P of RV and AV) RV 3.29.10; AVŚ 3.20.1; AVP 3.34.1; Vait.24.14.
- 2.4.9 ayam no nabhasaspatih AVŚ 6.79.1a; AVP 19.16.17a; Vait.31.4; Kaus. 21.7.
- 2.3.14 ayam u tvā vicarṣaṇe RV 8.17.7a; AVŚ 20.6.1a; Vait.21.2.
- 1.6.23 ayutam ekam pravṛtāni trīṣad cf. JB 2.73.

- 2.1.1 ariṣṭaḥ yaiṇāḥ tanutāt KB 6.13.
- 2.6.2 ariṣṭair naḥ pathibhiḥ pāravantā RV 6.69.1d; AB 6.15.4.
- 2.2.21 arvāḥ ehi somakāḥ tyāhuḥ RV 1.104.9a; AVŚ 20.8.2a; AB 6.11.10.
- 2.6.16 ava drapso aśvamatīḥ atisthat RV 8.96.13a; AVŚ 20.137.7a; AB 6.36.12.
- 1.5.23 astau śatāny avutāni trīśad cf. JB 2.72.
- 2.2.10 askan somah Kāth S 34.17 (askan).
- 2.4.16 astabhnād dyām asuro viśvavedāḥ RV 3.42.1a; AB 1.30.6; KB 9.6.
- 1.3.10; 6.10; 21 astu śrausat TS 1.6.11.1; Vai S 1.4.11; Kāth S 31.13.
- 2.1.24 astu svadhā TS 2.6.1.24; TS 1.6.9.6; Vait. 9.11-12.
- 2.5.16 asvā id u pra tavase turāya RV 1.61.1a; AVŚ 20.36.1a; AB 6.13.3; KB 26.16; Vait. 31.19.
- 2.6.14 asvā netara sanna vicetanāni AVŚ 20.136.7c; AB 6.36.10 (reads asvā nata).
- 1.5.23 asāny asva viśatīśatāni.
- 2.2.14 ākramo'si VS 15.9; PB 1.10.12; Vait. 27.27.
- 2.4.16 ānir agāni bhārataḥ RV 6.16.19a.
- 2.2.4 ā tubhvaḥ indraḥ dvāvatām VS 6.7c; TS 1.2.11.1c; Vai S 1.2.7; Kāth S 2.3; KB 2.2; Vait. 13.23c.
- 2.1.3 ātmany ātmānaḥ na mā hīṣib svāhā Vait. 3.11; Kaus. 66.14.
- 2.6.14 ādityā rudrā vaśavaḥ tveṇu ta (te)

- AVŚ 20.135.9a; AB 6.35.16 (reads tvēa te).
 2.6.14 āditvā ha iaritar aṅsirobhya daksiṇām anayan
 AVŚ 20.135.6; AB 6.35.8.
- 1.5.23 ādvaṣ yaṣaṭkāraḥ pradānāntam etam.
- 2.3.13 ā no mitrāvaruṇa RV 3.62.16a;
 SV 1.220 a; SVJ 1.23.7; VS 21.8a;
 TS 1.3.22.3a; Mai S 4.11.2a; Kāth S 4.16a;
 PB 6.10.4.
- 2.3.14 ā no vāhi sūtāvataḥ RV 3.17.4a;
 AVŚ 20.4.1a; Vait.21.1.
- 2.2.3 āpataye tvā grhṇāni WK 5.2.1; TS 1.2.10.2;
 Mai S 1.2.7; Vait.13.16.
- 2.2.21 ānūrṇa asya kalāśaḥ svāhā RV^{3.32.15a} AVŚ 20.8.3a; AB
 6.11.13.
- 1.1.39 āpo garbhaḥ ianavantīḥ P of AVP 4.1.3.
- 1.1.39 āpo bhrgvaṅsiro rūpaḥ.
- 2.2.4 ā prāvayāsmān sakhīn sanyā madhava ~~prajayā~~
dhānena VS 6.7; TS 1.2.11.1;
 Mai S 1.2.7; Kāth S 2.3; Vait.12.23 (except
 CB and Vait.other texts do not read prajayā
dhānena).
- 2.3.6 ā pyāvasya TS 2.3.14.3; Mai S 4.13.10;
 Kāth S 35.13; Vait.19.19.
- 2.3.13 ā vātāḥ mitrāvaruṇā RV 7.66.19a.
- 2.3.14 ā vāhi suśuṣā hi te RV 3.17.1a;
 AVŚ 20.3.1a; Vait.21.1.
- 2.6.2 ā vāhy upa vandhuresthāḥ RV 3.43.1a;
 AB 6.19.10; KB 20.2.
- 2.2.14 āroho'si Vait.26.11.

- 2.4.15 ā vāṁ rāiānāv adhvare yavṛtvām RV 7.34.1a.
- 2.2.22 ā vāṁ viśantṛ indavaḥ svābhuvav RV 4.50.10c;
AVŚ 20.13.1c; AB 6.12.8.
- 2.2.22 ā vāṁ andhāṁsi madirāṇy aśman
RV 6.69.7c; AB 6.12.11.
- 2.2.22 ā vo vahantu saptavo raghuṣvadeḥ RV 1.36.6a;
AVŚ 20.13.2a; AB 6.12.9.
- 2.5.15 ā satvo vātu raghavāṁ rīṣi RV 4.16.1a;
AVŚ 20.77.1a; AB 6.13.5; KB 26.7.
- 2.5.13 āhaṁ sarasvatīratoh RV 3.33.10a; AB 6.7.10.
- 2.6.1 icchanti tvā somvāsah sakhāvaḥ RV 3.30.1a;
AB 6.13.2.
- 2.6.3 idam vāso sutam andhaḥ RV 3.2.1a;
AB 4.6.9; KB 15.2.
- 2.6.3 idam hy any oiaṣā RV 3.51.10a; AB 4.6.9.
- 2.6.12 idam janā npe śrute AVŚ 20.127.1a;
Vait.32.19.
- 2.2.20 idam te somvāṁ madhu RV 3.66.3a;
AB 6.10.1; KB 13.6.
- 2.1.1 idam aham arvāvasoh KB 6.13 (reads
arvāvasoh); Kauś. 3.7.
- 2.2.22 indra rbhubhir vāisvadbbih samuksitam
RV 3.60.5a; AB 6.12.6.
- 2.6.12 indrah vo viśvatas pari RV 1.7.10a;
AVŚ 20.39.1; AB 6.6.3; Vait.35.10.
- 2.6.12 indrah kārū abhūbudhat AVŚ 20.127.11a.
- 2.4.2; 6.1 indrah pūrbhid ātirad dāsam arkaiḥ
RV 3.34.1a; AVŚ 20.11.1a; AB 6.13.2; Vait.31.25.
- 2.3.14 indra kratuvidam (P of RV and AV) RV 3.40.2;
AVŚ 20.6.2.

- 1.1.39 indra īīva.
- 2.2.20 indra tvā vṛṣabhaḥ vayan RV 3.40.1a;
AVŚ 20.1.1a; AB 6.10.1; KB 23.3; Vait.19.6.
- 2.3.14 indra nība pratikāmaḥ sutaaya RV 1.112.1a.
- 2.2.14 indravanta stuta AB 5.34 (reads indravantaḥ
studhvan); Vait.17.4.
- 2.2.22;4.16 indras ca somaḥ nībatam brhaspata RV 4.50.10;
AVŚ 20.13.1; AB 6.12.3; Vait.22.21.
- 2.1.2 indrasya tvā jāthare sāvayāmi varuṇasyodare
(VSK without varuṇasyodare).
VSK 2.3.7; KB 6.14; Saus. 65.14; cf. AVP
20.53.10.
- 2.1.18 indrasya bāhū sthāviraḥ AVŚ 19.13.1a;
AVP 7.4.1a;
- 1.2.21 indrasyaṇīo marutām anīkam AVŚ 6.126.3;
Vait.6.3.
- 2.5.12 indrāgnī alohavyaḥ RV 7.94.10 b; AB 6.6.6.
- 2.3.15 indrāgnī apasas pari RV 3.12.7a.
- 2.3.15 indrāgnī āgataḥ P of RV 3.12.1.
- 2.5.13 indrāgnyor ayo vṛṇa RV 8.33.10b; AB 6.7.10.
- 2.5.3 indrāya madvane sutaḥ RV 3.92.19a;
AVŚ 20.110.1a; AB 4.6.9; Vait.40.1.
- 2.2.21 indrāya somāḥ pra divo vidānāḥ RV 3.36.2a;
AB 6.11.12.
- 2.4.15 indrāvaruṇā madhumattamasya RV 6.63.11a;
AVŚ 7.60.2; AVP 20.6.6.
- 2.4.15 indrāvaruṇā yuvan adhvarāya naḥ RV 7.82.1a.
- 2.2.22;4.15 indrāvaruṇā sutaḥāv ītam sutaḥ RV 6.63.10a;
AVŚ 7.60.1a; AVP 20.6.5.

- 2.2.22;4.17 indrāvispū pibataṁ madhvo asya RV 6.69.7a;
AB 6.12.11.
- 2.4.17 indrāvispū madapatī madānām RV 6.69.3a.
- 2.6.13 indrapa rocanā divaḥ RV 8.14.9; AVŚ 6.7.7.
- 2.2.22 imaṁ stomaṁ arhate iātavadaṣa
RV 1.94.1a; AVŚ 20.13.3a; AVP 12.1.1a;
AB 6.12.12; KB 23.8.
- 2.6.12 imā nu kaṁ bhuvanā śiśachāma RV 10.137.1a;
AVŚ 20.63.1a; AB 6.19.12.
- 2.4.3;6.1 imā ū su prabhāṁ sātave dhāḥ RV 3.36.1a;
AB 6.13.3.
- 2.4.17 ivaṁ ta indra gīryapaḥ RV 8.13.4a.
- 2.2.6 ivaṁ pitrā rāṣṭry aṣṭ asre AVŚ 4.1.1.2a;
cf. AVP 5.2.1a.
- 2.5.13 iṣā aśā sa śilahi RV 7.66.9c; AB 6.7.2.
- 1.1.29 iṣā initial varṇa of YV.
- 2.6.13 ihatiha brāhṁ aśāḥ uḍag adharāk
AVŚ 20.134.1a-6a; Vait.32.22.
- 2.3.15 ihandānāṁ uḥa bhava RV 1.21.1a.
- 2.3.10 ukthaṁ vāci TS 3.2.9.13; AB 3.12.2; Vait.21.5.
- 2.3.10 ukthaṁ vācīndrāya TS 3.2.9.2; AB 3.12.3;
Vait.21.5.
- 2.3.10 ukthaṁ vācīndrāya devobhyaḥ AB 3.12.4;
Vait.21.5.
- 2.2.20 ukṣānnāya māsānnāya RV 3.43.11a;
AVŚ 3.21.6a; AVP 3.12.6a; AB 6.10.5; KB 23.3.
- 1.2.9 uccā natantām aruṇāṁ sudarṣam
AVŚ 13.2.36a; AVP 18.24.3a.
- 2.3.13 uta vām uḥaso budhi RV 1.137.2d.
- 2.6.14 uta āreta āśupatyā AVŚ 20.135.3a; AB 6.36.12a.

- 2.4.16 utottarasād adharād aghāyoh RV 10.42.11b;
AVŚ 7.51.1b; AVP 15.11.1b.
- 2.2.14 utramo'si V 15.9; Ps 1.10.12; Vait.27.27.
- 2.2.14 utkrāntir asi V 15.9; Ps 1.10-12; Vait.27.27.
- 2.4.16 udaputo na yayo rakṣaṁṣaḥ
RV 10.63.1a; AVŚ 20.16.1a; Vait.25.1.
- 1.3.13 udānarūpābhyaḥ syāhā Kauś. 72.42.
- 2.1.7 udānarūpe na nāhi Kāth 5 5.5; Vait.3.20.
- 2.4.3 ud innv asya ricvate RV 7.32.12a;
AVŚ 20.59.3a; Vait.33.24.
- 2.4.2 ud u tva madhusattanaḥ airaḥ
RV 3.3.15a; AVŚ 20.10.1a; Vait.22.11.
- 2.42;6.1;2 ud u brahmāny airata śravasyā
RV 7.23.1a; AVŚ 20.12.1a; AB 6.13.3; AB 29.6;
Vait.22.13.
- 2.5.13 ud nā ātad anāirobhyaḥ RV 3.14.3;
AVŚ 20.23.2; AB 6.7.6.
- 2.2.6 udrētaḥ sāmāni gāva cf. Vān Śa 2.5.4.25.
- 2.3.14 ud gheḍ abhi śrutān aghaḥ RV 3.93.1a;
AVŚ 20.7.1a; Vait.21.2.
- 2.2.19 unadrasṭra namah Kāth 5 26.12; Vait.13.15.
- 2.2.19 unasrotre namah Vait.13.12.
- 2.4.17 ubhā llavathur na parālayette
RV 6.69.3a; AVŚ 7.44.1a; AVP 20.15.3a;
AB 6.15.6.
- 2.5.4 urūn na lokam anuneṣi RV 6.47.3a;
AVŚ 19.15.4a; AVP 3.35.4a; AB 6.22.5;
AB 25.7.
- 2.4.1 uśan nu śu nah śamanā upāhe RV 4.20.4a.

- 2.2.13 usig asi TS 3.3.2.3; Kāth S 17.7;
PB 1.9.9; Vait.22.4.
- 2.1.7 urg asi VS 10.24; VK 2.3.3; Vait.3.20, etc.
- 2.1.7 ūriah me dhabī VK 11.7.5; TS 1.3.15.2;
Kāth S 15.3; Vait.3.20.
- 1.1.29 ūrie tvā initial verse of YV.
- 1.5.26 ṛbhīp prthivīm vaiuṣāntarīkṣam.
- 2.2.14 ṛbhīr ayobhavato'tharyāhzirobbir
guptābbir guptai stuta.
- 1.5.26 ṛbhīp saha gāyatraṁ jāgataṁ āhuḥ.
- 1.5.26 ṛbhīp susasto vaiuṣā pariṣkṛtaḥ.
- 1.5.26 ṛvedasya prthivī sthānaḥ.
- 1.1.22 ṛco akṣara parama vyomaṁ RV 1.164.39a;
AVŚ 9.10.13a; AVP 16.69.8.
- 1.5.26 ṛco vidvān prthivīm veda sahorati.
- 1.5.24 ṛco'sya bhāgānā caturō vahanti.
- 2.4.2 ṛiṣī vairī vṛṣabhas turēṣaḥ
RV 5.40.4a; AVŚ 20.12.7a.
- 2.5.12 ṛiunīti no varuṇaḥ RV 1.90.1a;
AB 6.6.2; KB 26.10.
- 2.2.4 ṛtam ṛtavādibhyaḥ TS 1.2.11.1; KS 2.2;
Kāth S 2.3.; Mai S 1.2.7; Vait.13.24.
- 1.5.23 ṛtava eva pravavālā māsā devā
abhidvavaḥ (cf. pravavālā abhidvavaḥ
RV 3.27.1a; Mai S 1.6.1a).
- 2.4.17 ṛtur janitrī tasyā apas pari RV 2.13.1a.
- 2.2.6 ṛtvīṣāḥ ca vināsāva.
- 1.5.24 ṛṣar vaiṇasya caturvidhasya śraddhān.
- 1.2.9 akṣad dvipadaḥ (P of AVŚ and AVP)
AVŚ 13.2.27; AVP 13.23.4.

- 1.5.24 ekonavāṁśaḥ śaṁitā babhūva.
- 2.4.9 etaḥ no gopāya (cf. tan no gopāya Vai S 1.4.1; Kāth S 5.6).
- 2.6.3 etasya tvāṁ prajānaya (cf. etaḥ tvāṁ prajānaya AB 6.23.10).
- 2.6.3 etasya tvāṁ pratisthān kalpaya AB 6.29.8.
- 2.6.3 etasya tvāṁ prāpān kalpaya AB 6.27.14.
- 2.6.13 etā āsvā āplavante AVŚ 20.129.1; AB 6.33.2; Vait.32.20.
- 1.5.25 etaṣu vedesv aṇi caikam eva.
- 2.4.1; 6.3 evā tvāṁ indra vairinn atra RV 4.19.1a; AB 6.13.1.
- 2.2.21 evā pāhi pratnathā madantu tvā RV 6.17.3a; AVŚ 20.3.1a; AB 6.11.9.
- 2.4.2 aved indraṁ vṛṣṇaṁ vairabāhum RV 7.23.6a; AVŚ 20.12.6a; Vait.22.4.
- 2.6.5 aved indram Vait.22.4 (P of RV 7.23.6a; AVŚ 20.12.6a, etc.).
- 2.5.3 esa me'muṣmīlloke prakāśo'sat PR 13.7.7 (Ved. Conc. has not recorded GB reference).
- 2.2.4 etā rāva eṣṭāni vāmāni preṣe ~~BBāgāya~~ Vai S 1.2.7 (reads rāvā), Kāth S 2.3; RV 2.2; AB 1.2.6; Vait.13.24.
- 2.4.15 ehy ū su bravāpi te RV 6.16.16a; AB 3.49.2.
- 2.1.24 oṁ avadhā SB 2.6.1.24.
- 1.3.3; 2.2.14 oṁ svar ianat.
- 2.3.5 oiaḥ saha oiaḥ AB 3.3.4.

- 2.2.13 oio'si AV¹ 2.17.1; VS 10.15; TS 2.4.3.1;
Ma1 S 2.1.11; Kāth S 10.7; Vait.4.20; Kaus. 64.12.
- 1.1.20 Om Vait.32.18.
- 2.3.10 Om ukthasāh AB 3.12.2;3.
- 2.3.10 Om ukthasā vaia.
- 1.3.3;2.2.14 Om bhuyo lanat.
- 1.3.3; 2.2.14 Om bhūr lanat ^{Vait.} 17.4.
- 1.1.27 Om bhūr bhuvah svar Kaus. 5.13.
- 1.3.3 Om bhūr bhuvah svar lanat om
Vait.1.3; Kaus. 55.13 (G's edn erroneously
records it as yoā ...).
- 2.2.14 Om bhūr bhuvah svar lanat vrdhat
karad ruhan zabat tac cham om
Vait.17.6; 26.3.
- 1.3.10; 5.10;21 Q śrāvaya Ma1 S.1.4.11.
- 2.2.13 Qrathibhyas tvā TS 3.5.9.4; Ma1 S 1.2.13;
Kāth S 37.17; KS 26.6; Vait.25.1.
- 1.5.24 audumbaryām sāmaghosena tīvat.
- 1.5.23 kati svid rātravah katy ahāni.
- 2.6.1 kathā mahā avrdhat kasva hotuḥ
RV 4.23.1a; AB 6.16.1.
- 2.6.3 kad ū ny anyākṛtaḥ RV 3.66.9a;
AV¹ 20.97.3a; AB 6.21.1.
- 2.6.3 kan navyo atasīnām RV 3.3.13a;
AV¹ 20.50.1a; AB 6.21.1; KB 24.5; Vait.27.13.
- 2.4.1 kayā tyah na ūtvā RV 3.93.19a.
- 2.4.1 kayā naś citra ā bhuvat RV 4.31.1a;
AV¹ 20.124.1a.
- 2.6.2 kayin icchāni saṁdrāe sumadhāt
RV 3.33.1d; AB 6.20.16.

- 2.4.1; 6.3 kas tam indra tvā yasum RV 7.32.14a;
AB 6.21.1.
- 2.1.7 kurvato na mī kṣaṣṭhāḥ Mai S 1.4.12
(reads kṣaṣṭa); Vait.3.20.
- 1.6.23 ke svid devāḥ prayovājāḥ.
- 2.6.2 ko adya naryo devakāṃb RV 4.25.1a;
AB 6.19.10.
- 2.2.13 ksavāya tvā TS 3.5.2.1; Kāṭh S 37.17;
MS 26.6; Vait.17.4.
- 2.6.8 ksavā retāḥ sañjagmāno niṣīṇcat
RV 10.61.7b; AB 6.27.9.
- 2.2.9 sāvatrī vasūnām patnī (Mai S and
Kāṭh S do not read patnī) Mai S 1.9.2;
Kāṭh S 9.10; Vait.15.3.
- 2.2.6 gharṇāḥ tapāmi AVP 5.16.2; Vait.14.1.
- 1.3.22 caṣṣā ca mī paśubandhaś ca vaiño'
muto'rvāṇcam ubhau kāmārau bhūtvā
kaṭtvā saṁviśatām Vait.13.1 (reads upto
arvāṇcam).
- 2.2.6 catuspāt sakalo vaiñah.
- 1.2.16 catvāri śrīṣā trayo asva pādāḥ
RV 4.53.3; AVP 8.13.3.
- 1.2.9 candramā apsy antaḥ RV 1.105.1a;
AVS 13.4.389a; AVP 13.32.14a.
- 2.4.15 carṣapāṇrtaḥ maghavānam ukthvam
RV 3.61.1a; KB 30.3.
- 2.2.6 chinnabbhinno' padhvastah.
- 2.2.9 iasaty āditvānām patnī Vait.15.3.
- 1.1.23; 2.19; 6.24 janat Vait.13.17.

- 2.2.15 lanabhyo'smākam astu kavala itaḥ
kṛṇotu vīryam Vait.17.7.
- 1.1.39 īivā stha (P of AVŚ and AVP) AVŚ 19.69.1;
AVP 20.41.1.
- 2.2.17 justo vācastpataya TS 3.1.10.1; Vait.13.5.
- 2.2.17 justo vāce bhūyāsam (cf. TS 3.1.10.1 which
reads vāc for vāce) Vait.13.5.
- 2.4.2 taṁ vo dasam yātiśaban RV 3.33.1a;
AVŚ 20.9.1a; Vait.22.7.
- 2.4.2 tat tvā yāmi suvīryam RV 3.3.9a;
AVŚ 20.9.3a; Vait.22.7.
- 1.1.34 tat savitur vareṇyam RV 3.62.10.
- 2.2.3 tanūnatre T 6.2.2.3; Vait.13.16 (with tvā).
- 2.2.13 tantur aśi VSK 2.6.9; TS 3.5.2.3;
Kath S 17.7; KRS 26.6; Vait.25.1.
- 2.2.12 taṁ te lubomī manasā yaśatḥkṛtam
RV 10.17.12d; AVP 20.12.3d; Vait.16.17d.
- 2.4.3 tarāṇir it aśāsati RV 7.32.20a.
- 2.4.3 tarobhir vo vidadyasum RV 3.66.1a.
- 2.2.21 tayāyam somas tvam chy arvāi
RV 3.35.6a; AB 6.11.11.
- 1.2.1 tasmin devāḥ saṁmanaso bhavanti
AVŚ 11.5.1b; cf. AVP 16.153.1b.
- 2.6.14 tāḥ ha iaritaḥ pratvāyan (cf. tām u ha
iaritaḥ, etc.).
- 2.6.14 tām ha iaritar naḥ pratvagrbbhan
AVŚ 20.136.7; AB 6.35.8.

- 2.6.14 tām u ha iaritar pratvāvan
AVŚ 20.135.6d; AB 6.35.7.
- 2.6.14 tām u ha iaritar naḥ pratvaḥrbhnan
(cf. tām ha iaritar naḥ, etc.).
- 2.6.13 ta svā^a deva varuṇa RV 7.66.9a; AB 6.7.2.
- 2.3.16 tośā vṛtrahanaḥ huve RV 3.12.4a.
- 1.5.26 trivṛtapaḥ tridivāḥ nākam uttagam.
- 1.5.26 trivṛt stoma ṛgvedasya.
- 2.2.14 trivṛd asi VS 16.9; TS 3.5.2.5;
Kāth S 37.17; KMS 26.6.
- 2.2.9 tristub rudrānāḥ patnī vai S 1.9.2;
Kāth S 9.10; Vait.15.3.
- 2.6.14 tvam indra śarma ripāḥ AVŚ 20.135.11a.
- 2.2.20 tvastāram somapītaye RV 1.22.9c; AB 6.10.4.
- 2.2.5 dakṣiṇā-pravaṇibhūtaḥ.
- 2.1.7 dadato na mopadasaḥ Vait.3.20.
- 2.6.16 dadhikrāvno akārīṣam RV 4.39.6a;
AVŚ 20.137.6a; AB 6.36.3; Vait.32.33, etc.
- 1.2.17 divi tvātrir adbhārayat sūryā māsāya
kartave AVŚ 13.2.12ab; AVP 13.21.6ab.
- 1.2.7 divo nu mām AVŚ 6.124.1a; (P in Vait. and
Kaus.) Vait.12.7; Kaus.46.41.
- 2.2.9 dikṣā somasya rāṇṇaḥ patnī Vait.15.3.
- 1.2.1 dikṣito dīrghaśmaśruḥ (fragment of kārṣṇam
vasāno dikṣito dīrghaśmaśruḥ)
AVŚ 11.5.6 b; AVP 16.163.6b.
- 2.4.9 deva saṁsphāna (P of AVP and TS)
TS 3.3.8.6; AVP 19.16.19.

- 2.1.4 deva savitar etat te TS 2.6.9.2;
Vait.4.16.
- 2.1.2 devasya tvā savituh prasave'svinor
pāhubhyāḥ mīṣṇo hastābhyām prasūtaḥ prasīṣā
pratigrhoāmi Vait.3.9.
- 2.2.9 devasya savituh prasave brhaspataye stuta
Kāth S 34.17.
- 2.5.8 devasya savituh save svasam lokam
varsīṣṭhaṁ nākam rohavam (cf. Vait.27.6
which omits lokam, and reads ruhavam
for rohavam).
- 1.5.21 devāḥ nitarah (P of AVŚ and AVP)
AVŚ 6.123.3; AVP 16.51.3.
- 2.6.14 devā dadaty āsuram AVŚ 20.135.10a; AB 6.35.13.
- 1.2.7 devānām etat pariśūtam AVŚ 11.5.23ab.
- 2.2.3 devānām ojah (P of RV Kh; AVŚ, etc.)
RV Kh 4.6.7; AVŚ 1.35.2b (GB reference is not
recorded in Ved. Conc.).
- 1.3.1 devā brahmāṇa āgacchatāgacchata ŚR 3.3.4.20
(reads without sandhi).
- 2.2.17 devi vās vad vāco madhumattanaṁ tasmān mā dhāp
TS 3.1.10.1; Vait.13.5.
- 1.1.16 devo vilānan.
- 2.2.12 drasas' caskanda (P of RV, AVP, etc.)
RV 10.17.11; AVP 20.12.7; TS 5.2.7.3; Ma1 S 2.7.15;
Kāth S 20.5.
- 1.5.25 dyūdas'avarṣam brahmacervam.
- 1.5.23 dvāv atirātrau sat-śatam agnistomāḥ.

- 2.2.14 dharmo'si Kāth S 37.17; KB 26.6;
Vait.26.1.
- 1.2.4 dharmagupto mā goṇava.
- 2.2.13 dharmaya tvā Kāth S 17.7; Vait.20.13.
- 1.1.36 dhīvo yo naḥ pracodayāt RV 3.62.10c.
- 2.2.9 dhēnā brhaspatēḥ patnī Vait.15.3.
- 1.1.14 namaste astu bhagavan (all other texts
read bhagavaḥ) VS 16.52b; TS 4.6.10.6;
Mai S 2.9.9b; Kāth S 17.16b, etc.
- 2.2.4 namo diva namaḥ pṛthivyai AVŚ 6.20.2c.
- 2.2.18 namo naraḥ KB 13.1; ŚB 9.1.1.16; TS 3.10.9.12.
- 2.3.13 namobhir mitrāvaruṇota havyaiḥ RV 7.63.5d.
- 2.2.13 nābhur asi Vait.27.16(adds saptadaśaḥ).
- 1.5.26 nivartante dakṣiṇā nīyamānāḥ.
- 2.6.5 nūnaś mā te AB 6.23.3 (P of RV 2.11.21, etc.).
- 2.4.17 nū marto devate sanīṣyan RV 7.100.1a.
- 2.6.5 nū śtuta AB 6.23.4 (P of RV 4.16.2, etc.).
- 2.2.9 paṅktir viṣṇoḥ patnī Vait.15.3.
- 2.2.9 pathvā dūṣṇoḥ patnī Vait.15.3.
- 2.2.3 paripataya tvā Mai S 3.7.10; Vait.13.16.
- 2.2.13 paśubhavas tvā TS 3.5.2.4; Kāth S 37.17;
KB 26.6; Vait.25.1.
- 2.2.13 pitṛbhavas tvā TS 3.5.2.3; Kāth S 37.17;
KB 26.6; Vait.23.6.
- 2.1.24 pitṛṇa agniṣy āttāna KB 6.6 (cf. ŚB 2.6.1.22).
- 2.4.3 pibā vardhasya tava ghā sutāsaḥ
RV 3.36.3a.
- 2.2.21 pibā sūyam abhi yama ugra tarday RV 6.17.1a;
AB 6.11; KB 24.2.

- 2.2.16 puroḥāsān alamkuru TS 6.3.1.2; ŚB 4.2.11⁵;
Vait. 17.12.
- 2.2.13 prtanāsād asi TS 3.5.2.4; Kāṭh S 37.17;
KKS 26.6; Vait.26.1.
- 2.2.9 prthivy agneḥ patnī Vait.15.3.
- 2.1.2 prthivyā tvā nābhau sādāyāmi Vait.3.10.
- 1.1.14 prthivyaī śrotrāya AVŚ 6.10.1.
- 2.2.13 praketo'si TS 4.4.1.2; Kāṭh S 37.17;
KKS 26.6; Vait.22.4.
- 2.2.6 pracarat gharman Vait.13.23.
- 2.1.7 prajāpatim aham tvayā samukṣam rābhvāsam Vait.3.20.
- 2.1.7 prajāvater bhāgo'sy ūrjasyān dayasyān
TS 1.7.3.4; Kāṭh S 5.6; Vait.3.20.
- 2.2.13 prajābhvas tvā TS 1.2.6.1; Kāṭh S 37.17;
KKS 26.6; Vait.25.1.
- 2.2.13 pratidhir asi Kāṭh S 37.17; KKS 26.6;
Vait.20.13.
- 2.3.13 prati yām sūra udite vidhema RV 7.63.5c.
- 2.1.4 pratistha TS 2.6.9.2; ŚB 1.7.4.22.
- 2.3.5 pratisthām gaccha pratisthām nā gamavat
AB 3.3.3 (reads gamaya for gamavat).
- 2.3.5 pratisthāsi AB 3.8.3.
- 2.4.16 pra māhishthāya brhate brhad rava
RV 1.57.1a; AVŚ 20.15.1a; KB 30.9; Vait.25.7.
- 2.3.13 pra mitrayor varunayor RV 7.66.1a.
- 2.2.14 prarohe'si Kāṭh S 37.17; KKS 26.6; Vait.26.11.
- 2.2.14 pravyd asi Kāṭh S 37.17; KKS 26.6;
TS 3.5.2.6; Vait.26.8.

- 2.2.13 pra vo mitrāya gāvata RV 5.63.1a.
- 1.3.13 prāṇāpānābhvāt svāhā Kaus. 72.42.
- 1.2.3 prāṇāpānau ianayan AVŚ 11.5.24c; AVP 16.155.5c.
- 2.1.7 prāṇāpānau me nāhi TS 1.7.3.4; Kāth S 5.5.
- 2.2.20; 3.15 prātar vāyabhir āzatan RV 8.33.7a;
AB 6.10.6a; KB 23.7.
- 1.5.23 prātaḥ savana stuta ekaviśaḥ.
- 2.2.6 prāvaścittair anudhyānaiḥ.
- 1.5.24 prāvaścittair bhṛṣaiaib stuvantaḥ.
- 2.2.13 prāvo'sy aṇṇāsi (?).
- 2.2.13 pretir asi dharmāya tvā TS 3.5.2.2;
Kāth S 37.17; KMS 26.6; Vait.20.13.
- 2.2.16 barhi strīhi śā 4.2.5.11; Vait.17.12.
- 2.3.5 brhatā mana upahvaye yvānena śarīram
AB 3.3.3 (cf. AVŚ 5.10.3 which reads ...
mātarīvanā prāṇāpānau); P in Kaus. 66.2.
- 2.2.15 brhaspatiḥ yaḥ praiścati vo yasūn vo ...
devān viśvatas paribhāṃsate Vait.17.7.
- 2.4.16 brhaspatir naḥ paripātu paścāt
RV 10.42.11a; AVŚ 7.51.1a; AVP 15.11.1.
- 2.1.1.; 4 brhaspatir brahmā KB 6.13; Vait.4.16.
- 2.4.16; brhaspate yuvam indraś ca yasvat
RV 7.97.10a; AVŚ 20.17.2a.
- 1.2.1 brahmācārīṣṇaś carati rodasī ubha
AVŚ 11.5.1a; AVP 16.153.1a.
- 2.2.6 brahma jaiṇānam AVŚ 4.1.1; AVP 5.2.2;
AB 1.19.1.
- 2.6.4 brahmaṇā te brahmayujā yunajmi RV 3.35.4a;
AVŚ 20.86.1a; AB 6.22.4.

- 2.2.6 brahman gharṇaṇa pracarīṣyāmaḥ
Vait.13.27.
- 2.1.4 brahman prasthāsyāmi (other texts read prasthāsyāmaḥ). TS 2.6.9.1; KB 6.12.
- 2.2.12 brahmant soma'shan Kāṭh S 34.13;
Vait.16.15.
- 2.6.4 brahmant stoṣyāmaḥ prasāstaḥ KB 17.7;
Vait.17.3.
- 1.1.35 bhargo devasya dhīmahī RV 3.62.10b.
- 2.6.13 bhug ity abhigataḥ AVŚ 20.135.1; Vait.32.23.
- 1.1.18 bhuvah Kāṭh S 7.13; AB 5.32.5; KB 6.10;
ŚB 2.1.4.11-13; TB 1.1.5.2; JUB 1.1.4;
Vait.17.5, etc.
- 1.1.17 bhūh Kāṭh S 22.3; AB 2.31.4; KB 6.10;
ŚB 2.1.4.11-13; TB 1.1.5.2; JUB 1.1.3, etc.
- 2.4.3 bhūva id vāyrdha yīrvāya RV 6.30.1a.
- 1.1.32 bhoh savitur vareṇyam (cf. tat savitur).
- 2.6.13 māde somasya rocanendro vad abhinad valam
RV 8.14.7bc; AVŚ 20.23.1bc; AB 6.7.4bc.
- 1.3.22 manas' ca mā pitryaiṇas' ca vaiṇo dakṣiṇata
udañcam ubhan Vait.12.1.
- 1.6.24 manīṣino dīksitāḥ śraddadhānāḥ.
- 1.1.22 mantrās ca mām (see WZKM XVIII, p.194, f.n.3).
- 2.3.6 mayi prāpāpānu VS 36.1; AB 3.3.9; Vait.19.9.
- 1.6.15;16 mayi bhargah ŚB 12.3.4.6; Vait.21.9.
- 1.6.15;17 mayi mahah ŚB 12.3.4.6; Vait.21.9.
- 1.6.15;18 mayi yasaḥ ŚB 12.3.4.6; Vait.21.9.
- 1.6.15;19 mayi sarvam ŚB 12.3.4.6; Vait.21.9.
- 2.2.20 maruto yasva hi kṣava RV 1.86.1a;
AVŚ 20.1.2a; AB 6.10.3; KB 26.17.

- 1.5.24 māyā dāśaṁ nārusas tāḥ prameṣṭhāḥ.
- 2.2.20 mitraṁ yavaṁ havāneha RV 1.23.4a;
AB 6.10.2; KB 23.3.
- 2.5.12 mitro navatu vidvān RV1.90.1b; AB 6.6.2.
- 2.6.1 ya eka iddhavyas carṣapīnām RV 6.22.1a;
AVŚ 20.36.1a; AB 6.13.3; Vait.31.25.
- 1.3.10;5.10;21 yajña VS 21.43-53; TS 1.6.11.1; Mai S 1.4.11;
Kāth S 1.9.13; ŚB 1.5.2.10.
- 2.2.14 yajurbhir evobhavato'tharvāṅgīrobhir
guntābhir guntā[~] stuta.
- 2.2.11 yajñāsi yajñe samidhaḥ svāhā
AVŚ 6.26.1-3; AVP 9.2.1.
- 1.1.14 yajñasya na viriṣṭaṁ samibhi.
- 2.6.14 yajñe netarasāṁ na purogavāsah
(AVŚ reads purogavāmah) AVŚ 20.136.7a.
- 2.4.8 yaj kṣādam TS 3.3.3.1a; Mai S 4.14.17a,
etc.
- 2.5.12 yaj soma ā sute narah RV 7.94.10a;
AB 6.6.6.
- 1.2.13;21 yaj akrandah prathamam iḍyamānah
RV 1.163.1a; Vait.6.1.
- 1.2.7 yaj atrāpi madhor abam Vait.12.3a.
- 1.2.7 yaj atrāpi rasasya na (P of AVP 20.26.3a?);
Vait.12.9a.
- 2.6.16 yaj asāṁ aśubhedyāḥ AVŚ 20.136.1a;
Vait.32.3.
- 2.6.12 yaj indrādo dāśarīṇe AVŚ 20.123.12a.

- 1.2.7 yaśīdaṁ ṛtukāmvā.
- 2.3.23 yaś ad adēvīr asāhiṣta māyāḥ
RV 7.98.6c; AVŚ 20.87.6c.
- 2.3.10 yaś gāyatṛe adhi gāyatṛam āhitam
RV 1.164.23a; AVŚ 9.10.1a; AVP 16.68.1a;
AB 3.12.6a; KB 14.3a.
- 2.6.1 yaś na iuṣe yaś ca yaśti
RV 4.22.1a; AB 6.13.1.
- 2.6.1 yaś tiṣṣaśrāḥo vṛṣabho na bhīmaḥ
RV 7.19.1a; AVŚ 20.37.1a; AB 6.13.3.
- 2.2.12 yaś te draṇsa skandati yaś te
amāḥ RV 10.17.12; AVP 20.12.8; Vait.16.17a.
- 2.6.12 yaś sabhavo vidathyaḥ AVŚ 20.123.1a.
- 1.6.26 yāś ca grāṁ yāś cāraṇya iṁanti.
- 2.4.9 yā te agne vaiñivā tanūs tayā me hy āroha tayā
me hy āvīsa Vait.24.14.
- 1.1.22 yā durastād yuvate AVŚ 10.3.10a;
AVP 16.102.4a.
- 2.2.22 yūvo rātho adhyaro devavītaya RV 6.63.10c;
AVŚ 7.63.1c; AB 6.12.7; cf. AVP 20.6.1
(which reads atho for yūvo).
- 2.4.2 yūvaḥ pāta svastibhiḥ sadā naḥ
RV 7.1.20d; AVŚ 3.16.7d.
- 2.2.12 yaś agnayo apsy antaḥ AVŚ 3.21.1;
Vait.16.16.
- 1.3.10; 5.10; 21 yaś vaiśāmahe VS 19.24; TS 1.6.11.1;
Ma1 S 1.4.11; Kāṭh S 31.13; KB 3.6; ŚB 1.6.2.16.

- 2.1.3 yo'gnir nṛmapā nāma Vait.3.12a;
Kaus. 65.15a.
- 2.4.16 yo na idamidaṁ purā RV 3.21.9a;
AVŚ 20.14.3a; Vait.25.3.
- 2.6.12 yo'naktākeṣu anabhvaktaḥ AVŚ 20.128.6a.
- 1.5.24 yo brahṇavit so'bhikaro'stu vaḥ śivaḥ.
- 1.2.16 yo vidyāt sapta pravataḥ AVŚ 10.10.2a;
AVP 16.107.2a.
- 2.2.22 raghuratvānaḥ pra liṣāta bāhubhiḥ
RV 1.36.6b; AVŚ 20.13.2b; AB 6.12.9.
- 2.2.22 rathaniṣa saḥ mahemā manīṣayā
RV 1.94.1b; AVŚ 20.13.3b; AB 6.12.12.
- 2.2.13 rasmīr asi TS 3.6.2.1; Kāth S 37.17;
KS 26.6; Vait.17.4.
- 2.6.12 rāiṇo viśvajānīnaṣva AVŚ 20.127.7a.
- 1.3.22 retas ca rānnaṁ ceta ūrdhvaṁ ubhau Vait.12.1.
- 2.2.13 rayad asi TS 3.6.2.4; Kāth S 37.17;
Vait.25.1.
- 2.6.12 yacvasva rebhavacyasva AVŚ 20.127.4a.
- 1.2.21 vanasrata vidy aṅgo hi bhūvāḥ
RV 6.47.26a; AVŚ 6.125.1a; AVP 15.11.3a.
- 2.6.2 vane na vā yo nyadhāyi cākan
RV 10.29.1a; AVŚ 20.76.1a; AB 6.19.10;
Vait.32.10; also see Nir. 6.28.
- 2.4.16 vayam u tvām ānūrya RV 3.21.1a;
AVŚ 20.14.1a; Vait.25.3.
- 2.2.14 vayodhā asi TS 4.4.1.3; Kāth S 37.17;
Vait.26.1.

- 1.2.17 varah vṛṇīṣya (This expression is common in the Brāhmaṇa legends.).
- 2.2.20 varuṇaḥ somaṇīṭaye RV 1.23.4b;
AB 6.10.2.
- 2.3.5 vaṣatkāra mā māḥ pramṛkṣo māhaḥ tvāḥ
pramṛkṣam AB 3.3.3.
- 1.3.22 vasatīś ca māḥ aṇavasvas ca vaiṇaḥ
pāścāt prāñcam ubhau Vait.12.1.
- 2..4.2 vasiṣṭhāso abhy arcanty arkaiḥ
RV 7.23.6b; AVŚ 20.12.6b;
- 2.2.14 vasuko'si TS 3.5.2.5; Kāṭh S 37.17;
KMS 26.6; Vait.26.14.
- 2.2.14 vasvaṣṭir aśi TS 3.5.2.5; Kāṭh S 37.17;
KMS 26.6; Vait.26.14.
- 2.3.5 vāk ṢB 2.2; AĀ 1.5.9, etc.
- 1.3.22 vāk ca meṣṭīś cottarato dakṣiṇāñcam
ubhau Vait.12.1.
- 1.5.26 vāg adhyātman ṛgvedasya.
- 2.3.6 vāg oiaḥ VS 36.1; AB 3.3.9; Vait.19.9.
- 2.2.9 vāg vātasya patnī Mai S 1.9.2 (reads
vāyoḥ for vātasya); Vait.15.3.
- 2.1.3 vāḥ mā āsyan (AVŚ and TS read āsan for āsyam)
AVŚ 19.60.1; TS 5.5.9.2; Vait.3.14.
- 1.3.13 vāta ā vātu bhaṣajam RV 10.36.1a;
AVP 19.46.7a; P in Vait.3.3.1.
- 2.6.12 vitatau kiranau dyan AVŚ 20.133.1a;
AB 6.33.16; KB 30.7.

- 2.2.9 virāḍ varuṇasya patnī Vait.15.3.
(Vai S 1.9.2; Kāth S 9.10 read only virāḍ
varuṇasya).
- 2.6.16 viśo adevīr abhīcarantī RV 3.96.15c;
AVŚ 20.137.9c; AB 6.36.13.
- 2.4.8 viśvalopa viśvadāvasya tvāṇā juhomi
TS 3.3.8.2a; Vait.24.16.
- 2.2.13 viśvambho'sai TS 3.6.2.2; Kāth S 37.17;
KIS 26.6; Vait.21.14.
- 2.6.12 vi hi sotoḥ asṛkṣata RV 10.86.1a;
AVŚ 20.126.1a; Vait.32.14.
- 2.6.13 vīṣe devā akraṇsata AVŚ 20.135.4a;
Vait.32.26.
- 1.1.10 vr̥dhat karad ruhan mahat tat.
- 1.1.21 vr̥dhat karad ruhan mahat tac cham om.
- 1.1.32 vedās chandāśai savitur varenvām
cf. tat savitur, etc.
- 1.6.24 vedair abhiśtuto lokah.
- 2.2.14 veśārīr asī Kāth S 37.17; KIS 26.6;
TS 3.6.2.5(reads-ārīr asī); Vait.26.14.
- 1.6.10;21;2.3.2 vaṇṣat ŚB 1.6.2.16; Vait.19.13,etc.etc.
- 2.6.13;6.5 vy antarikṣam atirat RV 3.14.7a;
AVŚ 20.23.1a; AB 6.7.3; Vait.35.11.
- 2.3.10 śatsāyo daiya Vait.20.19.
- 2.3.10;16 śatsāyom Vait.20.15.
- 2.2.3 śakṣana olisthāya TS 6.2.2.3.
- 1.6.5 śataḥ śatāni parivatsarāpām cf.ŚB 12.3.2.7.

- 1.4.17 śataṁ in nu śarado anti devāḥ RV 1.89.9.
- 1.1.29 śaṁ no devīr abhiṣṭaya (initial verse of AV)
RV 10.9.4; AVP 1.1.1; AVŚ 1.6.1, etc.
- 2.3.6 śaṁ no bhava hrda ā pīta indo
RV 8.48.4; Vait.19.18.
- 1.1.11 śaṁ.
- 2.2.3 śākvarāya TS 6.2.2.3.
- 2.5.15;6.1 śāśad yahnir duhitur nātyaṁ gāt
RV 3.31.1a; AB 6.18.2.
- 1.2.16 śiro vaiṇāya ya vidvāt AVŚ 10.10.2c;
AVP 16.107.2c.
- 1.8.12 śveno'si gāvatrachandāḥ AVŚ 6.43.1;
AVP 19.44.4; ŚB 12.3.4.3.
- 1.5.24 śradhāvāṁ retas tapasā tapasvī.
- 1.5.5 śramād anyatra parivartamānaḥ cf. ŚB 12.3.2.7.
- 1.1.9 śreṣṭho ha vedas tapaso'dhīṣṭaḥ
(cf. Sāyana's introduction to AVŚ in VEDHVA
BANDHU's edn, p.6).
- 1.5.23 śaṭ śaṣṭis ca dve ca śata ca bhavataḥ.
- 2.2.21 sa im pāhi ya rīṣī tarutrah RV 6.17.2;
AB 6.11.8.
- 2.2.14 śatroho'si TS 3.5.2.5; Kāth 3 37.17;
KMŚ 26.6; Vait.26.11.
- 2.4.17 śaṁ vāḥ karmaṇā sanisā hinomi
RV 6.69.1a; AB 6.15.2.
- 2.5.7 śaśaravase viśaravase satvaśaravase
śravase ŚB 12.3.3.26; Vait.30.18.

- 2.2.14 samsarposi TS 1.4.14.1; Ma1 3 3.12.13;
Kāth 8 37.17; KKS 26.6; Vait.26.1.
- 2.2.14 sakramo'si VS 15.9; PB 1.10.12; Vait.27.27.
- 2.4.9 sa tvaṁ na nabhasaspatiḥ (TS-pate)
TS 3.3.3.2.
- 1.1.26 sadṛśāṁ trisu līṅgeṣu Mahābhāṣya
(Kārikā on Pāṇini 1.1.33).
- 2.4.1;6.1;2 sadyo ha iāto vṛṣabhaḥ kanīnaḥ
RV 3.48.1a; AB 6.18.2.
- 2.4.2 sa na stuto vīravat dhātu gorat
RV 1.190.8c; AVŚ 20.12.6c.
- 1.5.26 santi caisāṁ samūnāḥ mantrāḥ.
- 2.3.6 sa te payāmsi RV 1.91.13; Kaus. 63.9.
- 2.2.13 sandhir asi Kāth 8 37.17; KKS 26.6;
Vait.20.13.
- 1.5.24 saptadaśaṁ sadasyaṁ taḥ kīrtayanti.
- 1.2.16 sapta vidvāt parāvataḥ AVŚ 10.10.2b;
AVP 16.107.2b.
- 1.1.12;5.26 sapta sutvāḥ sapta ca pākavaiṇāḥ.
- 2.3.8 sapta hotāra rtuthā vajanti (cf. WS 23.68d
which reads rtuśo for rtuthā).
- 1.3.13 samānavyānābhvām svāhā Kaus.72.42.
- 2.1.7 samānavyānau na pāhi VSK 2.3.3;
TS 1.7.3.4; Kāth 8 5.5; Vait.3.20.
- 1.5.13 sarād asi triṣṭup-chandāḥ (cf. PB 1.5.12
vṛṣako'si triṣṭup-chandāḥ).
- 2.1.4 sa vaiṇaḥ pāhi sa vaiṇapatiḥ pāhi
sa mām pāhi sa mām karmavyaṁ pāhi
(TS without sa mām karmavyaṁ pāhi)

TS 2.6.9.3; Vait.4.16.

1.2.1 sa sadya eti mūrvasvād uttarām samudram
AVŚ 11.5.6c; AVP 16.153.6c.

2.2.20 sa sugomātamo janah RV 1.36.1c; AVŚ 20.12 c;
AB 6.10.3.

2.3.6 saha oiaḥ AB 3.3.9; Vait.19.9; (cf. V. 36.1).

2.3.13 sākaḥ sūryasya rāśmibhir RV 1.137.2a.

1.2.23 sāntapanā idam havih RV 7.59.9a;
AVŚ 7.77.1a; P in Vait.9.2.

2.2.14 sāmabhir evobhavato'tharvāṅgirobhir
guptābhir guptai stuta.

1.5.24 sāmnā divy ekam nihitam stuvantaḥ.

1.5.24 sāmnogātā chādavanḥ adraśataḥ.

1.5.23 sāvan prātar homau.

2.6.16 sutāso madhumattanāḥ RV 9.101.4a;
AVŚ 20.137.4a; AB 6.36.10; Vait.32.33.

2.2.13 suditir asi Kāth 6 37.17; Vait.22.17.

2.1.2 sūryasya tvā cakṣuṣā pratikṣe
Vait.3.3; Kauś. 91.2; cf. AVP 20.53.3.

2.2.9 senadruṣya patnī Vait.15.3.

2.5.4 somaḥ pavate VS 7.21; ŚB 2.3.6.6.

2.2.20 somaḥ prsthāya vedhase RV 3.43.11b;
AVŚ 3.21.6b; AVP 3.12.6b; AB 6.10.6.

1.2.9 somam manyate papivān RV 10.35.3a;
AVŚ 14.1.3a; AVP 13.1.3a.

2.3.1 somasvāgne vīhi AB 3.5.4; Vait.19.10.

2.2.15 stuta devasya savituh save TS 3.2.7.1;
Vait.17.7.

- 2.2.15 stuteṣa Vait.17.7.
- 2.2.15 stutoria Kāth S 34.13; Vait.17.7.
- 1.2.17 srutād vā atriṣ divaṃ unuṇāya
AVŚ 13.2.4c; AVP 18.20.8c.
- 1.5.14 svaro'si gayosi jagacchandāḥ
AVP 19.44.6; PB 1.5.15.
- 2.2.14 svayrd asi Vait.26.8.
- 2.2.4 svasti te deva soma sutvām ud ṛcam aśīva
(VS, TS; ŚB omit ud ṛcam)
VS 6.7; VSK 5.2.6; TS 1.2.11.1; Mai S 1.2.7;
Kāth S 2.3; AB 1.26; ŚB 3.4.3.13; Vait.13.23.
- 2.2.17 svāhā yācasmatave see Āś ŚS 3.1.14.
- 2.2.17 svāhā yāce see Āś ŚS 3.1.14.
- 2.2.17 svāhā sarasvatyai TS 3.1.10.1; Mai S 1.3.1;
also see Āś ŚS 3.1.14; Śāñ ŚS 6.19.17.
- 2.2.3 svite mā dhāḥ VS 6.5; ŚB 3.4.2.14; Vait.13.15.
- 2.5.12 havāmahe ianebhyaḥ RV 1.7.10b;
AVŚ 20.39.1b; AB 6.6.3.
- 2.2.6 hotar gharman abhiṣṭuhi Mai S 4.9.2.
- 1.5.24 hotā ca maitrāvaruṇas ca pādān.
- 2.3.8 hotā rakṣat AB 6.14.5; KB 13.9.

INDEX II

WORDS FROM THE GB TEXT EITHER NOT RECORDED
OR MISUNDERSTOOD IN VPK (B AND \bar{A} r)

atipātavati (ati + $\sqrt{\text{pat}}$) 2.1.14.

ati ... ārabhati (ati ... + \bar{a} + $\sqrt{\text{rabh}}$) 2.2.9.

atvaitām (ati + $\sqrt{\text{ī}}$) 2.3.13.

adhirātib 2.1.17.

adhvāsta (adhi + $\sqrt{\text{as}}$) 1.1.16.

anabhihūtya (an + abhi + $\sqrt{\text{bhū}}$) 2.4.7.

anistvā (an + $\sqrt{\text{vai}}$) 2.2.1.

anīravitvā (an + $\sqrt{\text{ir}}$) 1.1.23.

anukhvātre (wrongly recorded as 2.2.9) 2.2.19.

anuniravāpan (anu + nir + $\sqrt{\text{vap}}$) 2.1.7.

anūsāsanāni [wrongly recorded as anūsāsāni (anu + $\sqrt{\text{sas}}$)] 1.1.21.

antardadhati (antar + $\sqrt{\text{dhā}}$) 2.4.6; 5.3.

anvāgāt (anu + \bar{a} + $\sqrt{\text{gā}}$) 1.2.7.

anvivāt (anu + $\sqrt{\text{ī}}$) 2.1.23.

apasedhati (apa + $\sqrt{\text{sadh}}$) 2.1.13.

anātyeti (ana + ati + $\sqrt{\text{ī}}$) 1.3.22.

abhicere (abhi + $\sqrt{\text{car}}$) 2.6.6.

abhitṛṣyantīḥ (abhi + $\sqrt{\text{trṣ}}$) 2.3.1.

abhipracravete (abhi + pra + $\sqrt{\text{cra}}$) 2.2.3.

abhyāyasya (abhi + \bar{a} + $\sqrt{\text{yam}}$) 2.1.2.

abhyāsrāvavet (abhi + \bar{a} + $\sqrt{\text{srū}}$) 2.5.14.

aram ($\sqrt{\text{ī}}$) 2.2.10.

avaghrāya (ava + $\sqrt{\text{ghrā}}$) 2.1.26.

avaiuhuvuḥ (ava + $\sqrt{\text{hū}}$) 1.2.21.

avamārksan (ava + $\sqrt{\text{mr̥i}}$) 1.3.12.

avamārksib (ava + $\sqrt{\text{mr̥i}}$) 1.3.11.

aveksisthūh [perhaps is an error for avaksisthūh (ava + $\sqrt{\text{iks}}$)] 1.3.11.

āsitan ($\sqrt{\text{ā}}$ 'to eat') 1.3.14.

astamavati $\sqrt{\text{astam}}$ + $\sqrt{\text{i}}$ (av) $\sqrt{\text{7}}$ 2.4.10.

ākīyatāt $\sqrt{\text{ā}}$ + $\sqrt{\text{ki}}$ (ci) $\sqrt{\text{7}}$ 1.2.5.

āruḥ ($\sqrt{\text{ā}}$ + $\sqrt{\text{rū}}$) 1.5.11.

ārebhantaḥ ($\sqrt{\text{ā}}$ + $\sqrt{\text{ribh}}$) VPK records it as

ārebhantaḥ ($\sqrt{\text{ā}}$ + $\sqrt{\text{ribh}}$) 2.5.5.

īāta ($\sqrt{\text{īā}}$) 2.1.6; 6.7.

īāna-devatvā (Q's edn erroneously reads

aiāna-devatvā) 1.1.26.

īāta ($\sqrt{\text{īā}}$) 2.4.10.

utīśyati $\sqrt{\text{ud}}$ (i) + $\sqrt{\text{ī}}$ 2.1.17.

utkṛtyeta $\sqrt{\text{ut}}$ + $\sqrt{\text{kṛt}}$ (ṛnt) $\sqrt{\text{7}}$ 2.6.5.

utkṛtyeran $\sqrt{\text{ut}}$ " " $\sqrt{\text{7}}$ " .

utśahāṣe (ut + $\sqrt{\text{śah}}$) 2.6.6.

udannisib $\sqrt{\text{ud}}$ (n) + $\sqrt{\text{ni}}$ 1.3.11.

udamārksib $\sqrt{\text{ud}}$ (n) + $\sqrt{\text{mr̥i}}$ 1.3.11.

udavati $\sqrt{\text{ud}}$ + $\sqrt{\text{i}}$ (av) $\sqrt{\text{7}}$ 2.4.10.

udvāvāt (ud + $\sqrt{\text{vā}}$) 1.4.13.

upanāṣukāḥ 2.2.6.

unavadiṣyati (una + $\sqrt{\text{vād}}$) 1.3.6.

unākurvāt (una + $\sqrt{\text{ā}}$ + $\sqrt{\text{kr̥}}$) 2.6.14.

unāvāṇaḥ (una + $\sqrt{\text{ā}}$ + $\sqrt{\text{vā}}$) 1.3.3.

unāsīran (una + $\sqrt{\text{ās}}$) 1.4.16.

unositāḥ (una + $\sqrt{\text{vas}}$) 1.1.22.

akāhāvanī (VPK, following the edns of 'I and K, reads

ekahāvanap) 2.1.17.

kupitāḥ ($\sqrt{\text{kup}}$) \angle VPK, B and Ār, erroneously records as kupitā under ku-pitr-) 2.6.14.

kṣayā (from kṣmā) 2.6.3.

yathā-kathā-cit 1.3.21.

vāsevāt ($\sqrt{\text{vās}}$) 2.5.9.

vāravantīyena (from vāravantīya-) \angle VPK, B and Ār records under 2.5.3) 2.5.9.

vyārechat (vi + ā + $\sqrt{\text{reḥ}}$) 2.5.6.

saṁvāsevuh (saṁ + $\sqrt{\text{vās}}$) 2.5.9.

saṁabhruh (saṁ + $\sqrt{\text{bhr}}$) 2.2.6.

secire ($\sqrt{\text{sic}}$) 2.6.14.

svaratī ($\sqrt{\text{svat}}$) 1.5.14.

syiditam (VPA, B and Ār, splits this words as syid + itam which is not correct in accord with the context) 1.4.18; 19.

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